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A
COLLATION
OF THE
HEBREW AND GREEK TEXTS
OF THE
P S A L M S:

IN ORDER TO ACCOUNT FOR THE VARIANCES BETWEEN THEM, AND
THEREBY ESTABLISH THE AUTHENTICITY OF THE ONE,
AND THE FIDELITY OF THE OTHER.

By JOHN REEVES, Esq. K

L O N D O N:

Printed by A. Strahan, Printers-Street;

AND SOLD BY T. PAYNE, AT THE MEWS-GATE; J. WHITE, IN FLEET-
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1800.

COLLATION

OF THE
HEBREW AND GREEK TEXTS



BY JOHN REEVES, ESQ.

LONDON:
Printed by A. MILLAR, in Pall Mall.
AND SOLD BY ALL BOOKSELLERS.
1800.

TO
THE RIGHT HONORABLE
WILLIAM PITT,
FIRST LORD COMMISSIONER
OF HIS MAJESTY'S TREASURY,
AND CHANCELLOR
OF HIS MAJESTY'S EXCHEQUER,
S. S. S.

SIR,

15 July 1800.

THE printing of the Holy Scriptures being one employment of the King's printer, I determined, as soon as I should have an interest in that concern, to set forward some Biblical works, that would be useful not only to English readers, but to scholars, and thus serve at once the cause of literature and religion. A specimen of one of these designs, I had the honor of laying before you, some months ago. Out of that design has arisen this COLLATION of the Hebrew and Greek texts of the Psalms; which I now beg leave to present to you. You, Sir,

are the person, by whose advice His Majesty was pleased to confer upon me the situation, where I thought some such duty as this was incumbent upon me; and it is to you I wish to manifest my endeavours at least, to fulfil such duty in a suitable manner.

It is intended, in the following inquiry, to reconcile the Septuagint translation and the Hebrew text, by accounting for those variances, that appear sometimes so considerable, as to raise a doubt, whether the one could ever be meant as a version of the other: and the view proposed is, to vindicate the fidelity of those translators on the one hand; and on the other, no less to establish the authenticity of the Hebrew, on the credit of those very witnesses in its favour.

The Septuagint translation of the Psalms seems to have been made with the most scrupulous attention to the Hebrew. The translators have not contented themselves with transcribing the sense of a passage, but have shewn an anxiety to represent its very words and phraseology, so as to make the idiom of the Greek language submit to that of the Hebrew, and assume a form that

that is hardly intelligible to the readers of other Greek books, who happen not to possess the key, which a knowledge of the Hebrew would furnish. This appears to me, after a careful comparison of it with the Hebrew, to be the true character of the Septuagint version of the Psalms. The same may be said of much the greater part of the Old Testament.

Impressed with this general character of the version of the Psalms, it appeared to me, that the variances must, upon a closer examination, be ascribable to some other cause, than the want either of fidelity or of ability in the translators. I set myself to make this examination; and, in doing it, I attended to the following considerations.

As this was a competition between two languages, to determine which should give law to the other, in the instance of any such variances as I have mentioned, I considered the form and genius of both, and I endeavoured to trace the probable account of their formation, and their progress towards improvement. With respect to the Hebrew, I think it must be allowed that, as a written language, it is extremely imperfect.

perfect. Imagine, Sir, to yourself, any written language with half, I may say all the vowels, taken out of it, and that you are left to make out the sense of the words from the consonants only, imposing upon them such sounds, as you, from your knowledge of the language, think at the time belong to the respective words. Such was the want of precision in the text, and such the state of uncertainty in which the learned translators found themselves, when the Hebrew Scriptures lay before them for translation: they were, according to my belief, without any vowel points; and these were to be supplied by the knowledge and experience of the translators.

These translators knew the language, it is true; but they knew it from study, and as a dead language, assisted by the traditions of their successive doctors and scribes. The Hebrew had ceased at that period to be vernacular; another language had risen up in its place, during the captivity at Babylon, and had obtained more generally amongst the nation, as the generation of the first captives passed away. This was probably not pure Chaldee, but a mixture of that and of Hebrew. This mixture of languages,

no doubt, increased when they returned to Judea; in the neighbourhood of which was spoken a dialect of the Chaldee, called in after times the Syriac. As the common language of the Jews, by these foreign accessions, departed more and more from the language of their forefathers, a knowledge of the sacred text became more difficult to be preserved.

The difficulty consisted principally in determining, what vowel sounds should be added to the written consonants of the text: this supply was needed, not only to distinguish one word from another, where the consonants were the same, and the difference only in the vowel sounds, but also for the much more general purposes of language: for what is a mere language of consonants? It is only the skeleton, which wants the vowels to make the flesh, the nerves, and very form of language; to give it motion, and endue it with grammatical utterance. For these necessary aids towards understanding the sacred text, the translators depended upon their memory, and the habitual knowledge, which all Jews must have possessed, derived from tradition, without any written marks to determine

mine their judgment. In the same imperfect manner, were these aids handed down by the successive doctors and scribes, whose office it was to preserve a knowledge of the sacred volume, for the use of the nation; and so continued this species of traditionary reading, more or less, for several centuries. Whatever difference of opinion there may be, as to the time when the contrivance of vowel points was introduced, in order to fix and preserve this knowledge with more precision, it is generally agreed among all those, who have written upon this subject (with very few exceptions), that they were not brought to perfection, and to the state in which they now are, till five or six hundred years after Christ, by the MASORITES, the learned men of the famous school at Tiberias; and some place the æra of this final improvement, so low down as eight hundred years after Christ.

We have little of history in this question, and we are left to supply it, as we can, from probability and the nature of the thing. I own, it seems to me probable, that so great a work as that of adding vowel points to the whole of the sacred volume, and thereby fixing the grammar
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of the language, was not performed at once, and by one set of men. It is only after the concurrent labours of many others, and a general acquiescence in certain leading principles, and in a course of reasonable usage, that a body of academicians can obtain credit with a whole people. They are, I think, more successful in procuring uniformity in old things, than in devising new ones. I believe, it will be found, that such a seal from established authority, is rather to close some debated question, and give currency to what was tolerably well known before, than to impose upon the public at once, a contrivance wholly their own, however ingenious, useful, and praise-worthy it may happen to be.

Many have been the debates upon this learned labour of "The Men of Tiberias," as the Jewish writers sometimes emphatically call them. The vowel points, and the whole system of grammar that has arisen out of them, have been drawn into question: they became matter of great and ardent controversy among learned men in the seventeenth century. In our times it has grown more fashionable to think, that the Hebrew language is in a better state for study, when

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stripped of all the appendage of vowel points : it is thought to be then clear of every bias, which has been given to the sense by the Jewish contrivers of those marks, and, in this form, to be laid more fairly before the Christian reader : an opinion which has recommended itself by its plausibility; but much more by the ease it procures to the learner, who thereby finds a smother entrance into the language, than if he had to master the difficulties occasioned by the vowel points, whether in the mere reading, or in the grammar. In arguing on that side of the question, it has been too much the habit to asperse the inventors of vowel points, as if the whole design was a plan for making obscure what was plain, and rendering difficult what was easy; in order to raise a mystery, and a sort of Jewish property, out of the Scriptures; which were intended by the Divine Author of revelation for the instruction of all the world.

I profess myself to be one, who maintain the opinion, that is favorable to this Masoretical invention. I think we are under great obligation to the first contrivers of these vowel marks, and to those, who afterwards brought them into system,

system, and founded upon them, the present Hebrew Grammar. I think they have made clear what was before obscure, and fixed, what till then was fluctuating and full of ambiguity: They have the merit of having reduced to a record, what was before a tradition, which had no stay, or witness but the imperfect one of human memory; and in so doing, they have been able to transmit the invaluable secret, by which we also can read the sacred volume, that it imports us, as well as themselves, to know and understand. The benefits of these labours are ever before us; and those amongst us have the advantage of them, thank Heaven! who yet endeavour to persuade themselves and us, that they are not only useless, but hurtful. It was upon the principle of these vowel points, and of the Masoretical grammar founded on them, that the translations of the Scriptures were made at the revival of good and sound learning, about the time of the reformation. Among the first of these was the Latin one of XANTES PAGINUS, in the early part of the sixteenth century, which was wholly framed upon these principles. LUTHER furnished Germany with a translation, wholly con-

formable with these principles : our own church translation, revised and improved as it has been since the first version, by the labours of the prelates and other learned men employed, under royal authority, in the reign of Queen Elizabeth, and afterwards of King James, stands upon no other foundation than that of the Masoretical points, and Masoretical grammar. This should never be forgotten : the recollection of this obligation, and the daily use we make of it, should a little, I think, induce those to lower their tone, who so peremptorily condemn the Hebrew points, and the whole of the Hebrew grammar that depends upon them.

The Old Testament, therefore, in the form in which we now possess it, whether in the Hebrew or in the translations made from it in later times, either in Latin or in the modern languages of Europe, is wholly Masoretical. It gives that sense of this ancient book, which the Jewish Rabbies and Scribes, through a succession of ages, have agreed to be the true sense of it.

But many years before the Jewish Rabbies and Scribes had completed their useful labours in the school of Tiberias ; perhaps, indeed, many years before

before their predecessors had begun the method of fixing the interpretation of Hebrew by vowel points; another interpretation of this ancient volume had been made by a set of learned Jews, under the patronage of royal authority: I mean, the translation into the Greek language, made, as is reported, by certain Jews at the command of PTOLEMY PHILADELPHUS, about 277 years before Christ; which, from the number of persons supposed, according to some relations, to have been employed, is called the SEPTUAGINT TRANSLATION, or Translation of the SEVENTY.

The Greeks, who are supposed, and not without semblance of probability, to have derived the art of alphabetical writing, either mediately or immediately from the Jews, had, long before the time of this translation, improved that valuable invention, in a manner which their masters, for certain reasons, could not, or would not, permit themselves to attempt. They had, as we all know, a method of writing, which conveyed in radical written characters, the vowels no less than the consonants; so that their language conveyed its meaning as fully and completely

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in writing, as it did in speaking; and though there might, in the one case as well as the other, be a doubt about the meaning, there could be none about the identity of a word in the Greek language, when fairly put into writing.

If we endeavour to conjecture about the reasons, that kept back the Jews from making the same, or like advance, in improving their method of alphabetical writing, we should recollect, that the five books of Moses, the earliest specimens of alphabetical writing, were written, and in the possession of the whole Jewish nation, many years before the Greeks had any use of letters at all. When these received from the Jews this invention, they took it as the Jews practised it. Their first writing was probably without vowels, like the Hebrew; the first improvement might be to consider as vowels those letters, which the Jews have ever refused to acknowledge as any other than quiescent letters, or aspirates, that must have a vowel annexed to them, before they can be brought into utterance. They might next proceed to contrive the present vowels, with that happy faculty, which they afterwards discovered in all the arts and sciences, that have since contributed

tributed to the uses, and pleasures of life. We have no evidence of their manner of writing earlier than the works of HOMER; nor do we know in what precise form these came out of the hands of their venerable, and justly celebrated author. As a specimen of orthography, they cannot, I should think, be carried back further than the age of *Pisistratus*, who reduced them to their present order; at which time, it should seem, the Greek orthography was completely settled, as it has ever since continued. This was about the year 560 before Christ, at which period Daniel was prophesying, and more than nine-tenths of the Hebrew Scriptures were completed.

In the mean time, the Jews appear not to have made any improvement whatsoever, in their mode of writing. By the nature of their polity, as well as their religion, the mind of every Jew was constantly fixed on the writings of Moses: "The words of this Law" were to be ever uppermost in their thoughts, and they were to be fixed in their memory by transcribing, as well as by repeating. This habit, and the veneration always entertained for their great lawgiver, must have kept

kept the whole nation of Jews irrecoverably fixed to the mode of writing used in the Pentateuch; and this grand authority, no doubt, amounted, in their minds, to an absolute prohibition upon all those improvements, which the Greeks felt themselves at full liberty to make. All the prophets after Moses, confined themselves to the mode of writing transmitted to them by their lawgiver; who, as they believed, either devised it for the purpose of writing the law, or received it from the very author of the law himself; either of which circumstances was sufficient to consecrate this divine gift in its native form; and to forbid any alteration in it, whether by adding, or diminishing. In consequence of which, there is this peculiarity in the ancient volume of Scripture, that it has one, undeviating, uniform orthography, from the beginning to the end; this compensates, in some degree, for the improvement which might have been made in the later of those writings, by the advantage resulting from their being all formed on a single plan, and their all mutually assisting in the interpretation of one another.

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It was not only in the vowels, that the Greek language thus lent its aid to supply the defect of the Hebrew: this ancient writing had another defect, which, however, may be considered as a mark of simplicity, very natural and fit in the first attempt to form alphabetical writing. Many letters in their alphabet have so near a resemblance, as to be easily mistaken for one another, both in reading and in writing. The first quality in an invention like this, must have been the facility of learning and teaching. This seems to have been particularly regarded in the formation of the Hebrew letters; for a single stroke, either by lengthening, or repeating, or reflecting it different ways, will form the two-and-twenty letters of this alphabet; it is found, upon an analysis of all the letters, that they are formed by different modifications of the letter jod. But this quality of simplicity seems unfavorable to discrimination; and the Hebrew writing has, in consequence of it, failed of that distinctness, which is absolutely necessary to precision in writing.

Another circumstance in Hebrew writing, which exposes it to be misunderstood, is the shortness of the words; their radical words con-

sisting rarely of more than three letters, and sometimes only of two. If both, or one of these letters should happen to be a similar one, the identity of the word becomes still more difficult to be preserved, and much more so, than that of any word, in any of the languages, with which we are commonly acquainted.

For this ambiguity, arising from the similar letters being mistaken, one for the other, in transcribing or in reading, the Masorites have found no remedy, and it remains to the present day. But the interpretation into Greek by the SEVENTY afforded a remedy even to this defect. Any word, liable to such change by transcribing, was at once secured, when it had been previously translated into a language like the Greek, which was exempt from any such hazard. It might afterwards be adduced from the Greek version, to testify what the Hebrew was, at least at the time of such Greek version.

Impressed with this comparative capacity in the two languages to preserve, and to convey down to posterity the matter, of which they were made the depositaries, I have been used to look up to the Greek translation by the
SEVENTY,

SEVENTY, as a work of the highest importance. It is a version which fixes the words and sense of Scripture, at a period full 700 years, (and according to some accounts 1100 years,) earlier than the Masorites of the school at Tiberias fixed it, by their method of pointing. It was in public use during the whole of that period; first among the Jews, and, after the preaching of the Gospel, among Christians; and it is distinguished, beyond all other interpretations of the original Hebrew, by one very particular sanction that has been given to it; I mean, the reference that evidently appears to have been made to it by the Evangelists and Apostles in the writings of the New Testament. This example was followed by the earlier fathers, most of whom were unacquainted with Hebrew; notwithstanding their zeal for the Word of God, they did not exert themselves to learn the original language of the Sacred Writings, but acquiesced in this Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labours.

Looking back to the period, during which this work has been useful to the cause of Religion,

ligion, especially since the preaching of the Gospel; and considering the nature of the service it has performed, in the light in which I have just described it, I have, in my own mind, been disposed to rank it (in one point of view) in the same class with the works of the Masoretical school at Tiberias. These learned persons, besides the pointing of the text with the vowel marks, and forming thereon the present system of Hebrew grammar, went also through the anxious labour of ascertaining, enumerating, and registering the verses, the words, and the letters of the Hebrew bible, in order to keep a true account of the very text in the whole, and in every part of it. This they denominated a MASORA, or, "tradition;" and others, from a different etymology, have called it a fence, or "hedge" to the law; thereby meaning, that it was designed to keep at a distance, as it were, all trespassers, whether wilful or negligent, who might be disposed to intermeddle, and diminish, or deface the body of the Scriptures. This is divided into the great and lesser Masora. It has ever been in such estimation, and the learned persons of Tiberias have been so much valued for

for this particular instance of their zeal and industry, that they obtained from this work their title of MASORITES; and from this the whole Jewish learning, which all comes from the same school, the grammatical no less than this textual one above-mentioned, has obtained the title of Masoretical. Considering the Septuagint version, and the studies belonging to it, and which accompanied that volume of Scripture among the Greeks, as so many testimonies of the contents, the sense, and the words of the Holy Scriptures, I am disposed to look upon it in the nature of a GREEK MASORA, produced from the Greek school, but having this advantage over the Jewish, that it is much more antient; and, being in a language more generally talked and read, has performed more extensive service to the cause of religion; which entitles it to be regarded, as I think, by Christians, with as much reverence and thankfulness, as are manifested by the Jews, with respect to the labours of their Masoretical teachers.

The nature of this, which I have fancied to myself, was a Greek Masoretical school,—its labours,

labours, its fruits, its extensive influence,—are now almost forgotten ; and yet, it was by means of those, who were educated in this school, that Christian theology was taught in the Eastern and Western Empires. The Greek Scriptures were the only Scriptures known to, or valued by, the Greeks. This was the text commented by CHRYSOSTOM and THEODORET ; it was this which furnished topics to ATHANASIUS, NAZIANZEN, and BASIL. From this fountain the stream was derived to the Latin church, first by the ITALIC or VULGATE translation of the Scriptures, which was made from the Septuagint, and not from the Hebrew ; and secondly by the study of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the western hemisphere ; and when the age of CYPRIAN, AMBROSE, AUGUSTINE, and GREGORY successively passed away ; this was the light put into the hands of the next dynasty of theologists, THE SCHOOLMEN, who carried on the work of theological disquisition by the aid of this luminary, and of none other. So that either in Greek or in Latin, it was still the

the Septuagint Scriptures, that were read, explained, and quoted as authority, for a period of fifteen hundred years.

About the commencement of the sixteenth century, a new order of things began to open. A curiosity for languages, and a taste for sound literature suggested to persons of research, to confide less in the secondary aids of ancient translations, however recommended; and to seek themselves the original fountain, and form their own judgment, upon the result of their own examination. The same propensity led them to encourage new translations from the Hebrew; and in these they willingly placed some of that reliance, which before had been confidently reposed in the Septuagint, and Vulgate. When men were thus brought back to the Hebrew text, it was of course for the Jewish Masoretical school to rise in estimation, and for the Greek one to lose its ascendancy. This change of taste took place more or less, as free inquiry and learned investigation were more pursued. It was mostly in Protestant countries that this change of system obtained; there the Vulgate sunk in credit; the commentaries of the Greek
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and Latin fathers, not being upon the text then brought into use, had no longer the same application, or the same value. The text itself of the Septuagint, from being the reigning authority, sunk into a state of mere toleration, and seemed to be preserved in that, only from some particular circumstances, arising out of the learning of the time.

Greek and Latin scholars did not feel disposed to acquiesce in an entire rejection of works, which gave splendor to their favorite studies, by shewing they might be highly useful in furthering the interests of religion. The cultivators of polite literature became thus the advocates of the Vulgate, and Septuagint versions, and earnestly wished to bring them back to their former reputation. Those of the Romish church had as much success as they could hope, in favor of the Vulgate. This version maintained the ground, that their church had for many centuries allowed it, unimpaired, as far as ecclesiastical authority could support it. The Septuagint had not, amongst Protestants, a similar support from authority, which in all countries went to the side of the Jewish text, either in the original,

original, or in the versions recently made from it. Learned individuals, however, of several Protestant churches, united in upholding its credit, even in opposition to the Hebrew. In the early part of the last century there arose a controversy upon the character and credit of this version, contrasted with the credit and character of the Hebrew; this was conducted with some of that heat, which unfortunately mixes too often in philological debates, amongst men, who are somewhat confident in their pre-conceived opinions. This heat passed away with its authors; but the opinions and partialities in favor of the Septuagint, retained their ground among learned men, who were resolved not to part with the satisfaction they felt, in considering their Greek Scriptures of the old Testament, as something very like an original.

In our country, in particular, the Hebrew language has never been a regular branch of education, either in our schools or universities, to the same degree as Latin and Greek. A dead language, that is not learnt at school, is rarely attained afterwards; and one so wholly unconnected with polite literature, and so foreign from

the taste acquired by an acquaintance with the writers of Greece and Rome, is not likely to tempt persons, who have finished their studies, to put themselves again to school, merely to learn that, which has no gratifications for the ear or the taste. Few of us are inclined to submit to the discipline, which Jerome thought it, and which he thus describes in his own case: *Cui-dam Fratri, qui ex Hebræis crediderat, me in disciplinam dedi; ut post Quinctiliani acumina, Ciceronis fluviolos, gravitatem Frontonis, et lenitatem Plinii, alphabetum discerem, et stridentia, anhelantiaque verba meditarer.* Such persons, in such a situation, having the pride and the prerogative of scholars to maintain, feel themselves awkwardly circumstanced: they are used to read ancient authors in their own language; they are familiarly acquainted with the *ipsissima verba* of the Evangelists and Apostles in the New Testament; they can read in the original every thing that is eminent and celebrated; every thing that is worth reading, except only the Hebrew Scriptures of the Old Testament. Here the scholar loses the distinction that belongs to learning; he is dissatisfied with this defect in
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his attainments: but still wishing to turn his Greek studies to account, such a person will take up the Septuagint, which he is desirous to consider in the nature of an original; and will persuade himself, that, in so doing, he advances a step further than the mere English reader of the church translation. No sooner does he attempt to compare this with the English, in the same manner as he has frequently compared the New Testament, than he finds some disagreement that startles him; he proceeds, and finds new difficulties: he turns to *Patrick*, *Lowth*, and other commentators, and discovers, that they interpret the Masoretical Jewish text, and are silent about the Greek. Such disappointments can only end in disgust; the Septuagint is thrown aside, and, for the consolation of the student, a sentence of condemnation is pronounced, either on the translators for want of fidelity, or on the Jews for corrupting the Hebrew. If any future attempt is made, it is likely to end in the same manner. I believe there are many amongst us who have to regret these unsuccessful experiments. Owing to such disappointments it must be confessed, that among our scholars, the Sep-

tuagint is a book more talked of than read ; in consequence of which, the Old Testament is seldom studied, but in the English version ; so that learned and unlearned are nearly on the same footing, with regard to this part of our Bible.

With these considerations, as I before said, in my mind, I had the curiosity to discover what was the real extent of the discordance between the Greek and Hebrew texts, by making myself an exact Collation of them. This experiment, I thought, would be more usefully made upon the Psalms, which is the most popular, most interesting, and best known of all the books in the Old Testament. Being so fortunate as to know a person of the Jewish nation, who is extremely well versed in their Scripture, and in all parts of Jewish learning, I sat down with him to make this trial ; the result of which will be seen in the following pages.

You will perceive, Sir, that in the course of this comparison, I have proceeded upon a belief, that the Septuagint translators were anxious to be strictly faithful, and were fully competent, by their knowledge of both languages, to execute their design ; and, therefore, that,
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where any remarkable discordance appeared, which was not reconcileable by the difference of idiom in the two languages, it must be owing to some change in one of the texts. In all these cases I have found myself obliged to suppose such change to have been in the Hebrew, and not in the Greek. When I perceived, that no possible change in the Greek would make it speak the sense of the Hebrew; but that, if the Hebrew were altered, either in its pointing, or in some similar letter; or if a word were divided into two, or if part of it were annexed to the preceding or subsequent word, or if a word were taken in a Chaldee sense, instead of the Hebrew one; if, I say, I found that some or all of these conjectural readings would entirely cure the variance, and reconcile the two texts, it appeared to me a fair conclusion, that the translators actually so read the passage in the transcript, upon which they worked. Whether that transcript was right, or the present Masoretical text is the true reading of the passage, as it stood in the Autograph of the text in the archives of the Temple, is quite another consideration. I am only speaking to the character of the translators.

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The original text in the Temple might possibly differ from both.

This sounds like a great liberty; and when it is taken with an original text, and the ascendancy and control, which may be thought to belong to it, are transferred to the translation, as has been done on this occasion, some strong ground, perhaps, should be laid for such a proceeding. In justification of what has been here done, I should submit, that when two languages are thus brought into comparison, the whole question depends upon their respective competency to convey the meaning of the writer; and nothing turns upon one of them being the original. What prerogative can belong to an original so incompletely written as the Hebrew, when brought into competition with a finished language like the Greek, which has appropriate terminations, grammatical characteristics that completely distinguish nouns and verbs, and a sort of unalterable wording in all its parts! If on a language so organised as this, you were to attempt any such operation as I have just described, of taking a letter from the beginning or end of a word, and joining it to another, it could

could never change the sense, but would infallibly disfigure the language; while in the Hebrew it might be done, quite consistently with the grammatical form of words; would make sense, what before was nonsense; or make some other sense just as natural as the one conveyed by it, before. What is to be said in favor of the Hebrew vowel points, when compared with the vowel characters of the Greek alphabet!—when it is considered that the Greek often employs a word, consisting of four or five letters, to preserve a meaning, which in the Hebrew is confided to a single point! The one seems to be distinct, certain, and stable; the other seems to be ambiguous, doubtful, and evanescent. The Hebrew, while without points, was not so much a written language as a Short Hand, affording hints that were sufficient for those who knew it as a mother tongue; nor could it, with this assistance of points, attain the complete form and force, which were inseparable from the Greek, whenever committed to writing. Where the marks of authenticity, and the capacity to testify what they purport to declare, are so very different, as they seem to be in these two witnesses,

nesses, we cannot hesitate in giving a preference to that which seems to have the highest pretension to credit; and that is, the Greek.

This inquiry may be considered as a matter of evidence; the Septuagint delivered down to us by the Greeks, and the Hebrew by the Masorites, are two witnesses of the canon of Scripture, which was closed by EZRA, and the men of the great Synagogue, and repositied in the Temple for the use of the Jewish nation. Upon this the Greek witness can testify, as far back as 277 years before Christ, in a language that is full and plain in its wording, distinct and durable in its manner of writing. The Hebrew is deficient in these qualities, both of wording and writing, and testifies as low down as 5 or 600 years, or according to some, 800 years after Christ, but no one can say how far, or whether it can testify at all, higher. This latter has been in the custody of the Jews; the former in that of the Greeks, and, since the time of Christianity, in the hands of the Latins also. Without the assistance of one or other of these witnesses to the meaning of those ancient writings, they would have been unintelligible to us. The translation

translation of the Septuagint, and the vowel points of the Masorites, have concurred (by very different means) to produce the same effect. We may rely on these two great witnesses, that the real words, and meaning of Scripture, are come down to us, with as much exactness as could ever be hoped for, in a case so very particularly circumstanced. It seems to me, I must say, one of the marvellous things in human affairs, not that these two documents, kept by two people, of very different views in one main point, as to the use of this volume, living always in a state of jealous separation, and often in that of hostility and hatred, should have in them the few discordances we now see, but that they should have so few, and that there should be in general, such a consent and uniform resemblance between them.

In deciding between the credit of these two languages, as we have here, and in allowing ourselves the liberty of determining the probable reading of the Hebrew, by the present reading of the Greek, I trust it will not be thought, that more is done than every scholar, acquainted with conjectural criticism, will admit to be fair.

It has been a fashion of late, to indulge in this sort of emendation, in the Hebrew, very freely. Persons have proceeded, in general, upon the authority of readings in MSS. which, by the contributions of KENNICOTT and ROSSI, are now sufficiently numerous; they have also taken the same liberty, upon the suggestions of their own fancy, to make, what they thought, a better sense. Such persons will have no right to complain of any thing attempted here. The authority of MSS. I must consider as inferior to the authority, we proceed upon in this Collation. Every new transcript may produce new readings; but those readings may be errors: and for the reasons before given, such errors are more likely to happen in Hebrew transcripts, than in any other; and they are less likely to be detected, because an error in Hebrew is not palpable as in other languages, but will often read into sense, as well, perhaps, as the true reading. I say nothing of conjectures, which are hazarded, merely to make better sense; for they can pretend to no authority beyond their own aptness, if that is allowed to be any authority at all. Our conjectures are confined by a more sober method;

method ; they are only attempted, where the ancient testimony of the Greek makes a contrariety of evidence, and something must be done, if possible, to reconcile the two witnesses. Thus far, and no farther, do we allow ourselves to conjecture ; within such narrow bounds, I hope we may be thought free from censure ; from the censure of those, at least, who grant so much indulgence to the exercise of conjectural criticism among the editors of Greek and Latin authors, as well as among the Hebrew critics before alluded to.

I should also apprise those, who may, perhaps, not entirely approve the ascendancy here given to the Greek text, that the readings, which are so often adopted from thence into the Hebrew, are not meant to be obtruded as the true readings of the original ; in many cases the present Hebrew may be the right reading, and some accident, not now discoverable, may have produced the present reading in the Greek. To decide on the real text of the original, is a presumption that would ill suit with the humble pretensions of the present work ; which is merely a critical inquiry to note the variances, and to

account for them upon probable grounds, such as mistakes in the identity, or different opinions as to the sense, of words.

I beg those, who interest themselves for the fidelity of the Masorites, and the credit of the present Hebrew text, to notice, that through the whole of these conjectures, I have forbore to impute the variations in the Hebrew, either to the negligence or wilfulness of those, who settled it in its present form. I do no more than suppose, that the transcript upon which the SEVENTY worked, was such, as to warrant their rendering. This supposition does not at all affect the present Hebrew text, which might possibly have been copied with more fidelity from the original. Whether it had any superior claims of this sort, or whether those claims may not have been weakened by the negligence of subsequent transcribers, and all the deviations, which I have imputed to the transcript used by the SEVENTY, may not be chargeable on the very Masoretical text itself, which we possess at present, are questions, which I leave to others, as no part of my inquiry.

I beg,

I beg, also, such zealous advocates for the Hebrew text, to consider, that, whatever may be urged in favor of the radical letters of the present text, it never can be maintained, that the vowel points have an equal pretension; they are certainly no part of Scripture; they are only evidence of an ancient reading of Scripture; as such they are respectable, and highly-so in my opinion; but not more so, than other testimonies of learned men. As to both, the letters as well as the vowels, there is now, in this advanced age of learning and inquiry, no longer a superstition about the Hebrew, more than about the Greek text of Scripture; they are both considered as ink and parchment, the best means, but still human and frail, by which the Word of God could be conveyed to late posterity. The study, and contemplation, and comparison of these "testifying witnesses," is all, that Divine Providence has thought necessary for us; and it is our duty to make the best of them, in that character and in none other.

The view proposed in this inquiry is, as I have before said, to vindicate the fidelity of these translators; to induce the Greek scholar to consult

consult more frequently his Septuagint, where he may possibly find as credible a witness to the true sense of the original, as in the present Masoretical text of the Jews; and further, to prevail with those who have been at the pains to acquaint themselves with the Hebrew, not to despise the aid of the Greek text, which is more ancient than their favorite one, and will afford light in many points, where their Hebrew learning may fail them. After this, I have a hope, that the Greek and Hebrew schools will unite in allowing a proportionate share of credit and confidence to the two texts; and will, in their biblical studies, take pains so to approximate them, that they may reflect a mutual light upon one another, and contribute to establish the Word of God upon two testimonies, rather than upon one.

Whether the attempt made in the following Collation is of a sort to forward any such design; and whether, indeed, it is worthy to catch any of that transient notice, which is bestowed upon the publications of the day, is for the reader to judge. I shall not presume to say any thing of the weight, or the worth of it; I
will

will only undertake for its having one property, which is not usually found in works of research ; namely, that there is nothing in it, which is borrowed or adopted from, or formed by the aid of, any writer whatsoever, except only the commentary of THEODORET for the one text; and for the other text, the critical notes of SOLOMON BEN MELEC, to which he has given the fanciful title of MICLAL IOP, " The perfection of Beauty ;" with the Jewish commentators, that are usually comprehended in the Rabbinical Bible ; to these were added the two Lexicons of BUXTORF ; the Concordances of BUXTORF, TAYLOR, and TROMMIUS, and the publication called, the HEXAPLA of Origen. Resolved that this should be a real trial of the two texts made by myself, with the assistance of the learned person before alluded to, I sat down to the examination, without any inquiry after the speculations, conjectures, or suggestions of other men ; except such as are contained in the books of reference before mentioned. If such a process makes a work genuine, and *that* gives it any recommendation, for *that* I can vouch ; but for nothing else.

However,

However, when the above-mentioned process was finished, I felt myself at liberty to indulge a curiosity to look into some writers, who, I knew, must have gone over the same ground. I then found, that some points, which are presented in these pages as new, have been anticipated by others; but after full consideration of these coincidences, I still thought there was something belonging to the Collation here made, that distinguished it from all that I saw in those writers. I hope I do not deceive my reader or myself, when I say, that what is here attempted, has been more fully opened, more anxiously explained, and more scrupulously supported by authorities, than any of the disquisitions which I have happened to turn to, since this Collation was made: it has, I may add, another advantage over them all, which no English reader, I think, will deny to be one; I mean, that the whole is adapted to our church translation of the Bible.

I shall detain you, Sir, a very little longer, merely to bring to your recollection the history of the texts, and various translations, made at different times, which are referred to in the course of this Collation: a more full account may be seen in
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bibliographical books, that are in the hands of every body.

After Christianity had begun to spread, and there frequently arose controversies with the Jews, as to what were, and what were not the precise words, and the meaning of the Hebrew Scriptures, it became an object to those, who had no kindness for Christianity, to set up something that should counterbalance the force of the Septuagint, which was the main guide to the early teachers of the Gospel. This gave origin to three translations, that were made by persons of the above description ; I mean, those of AQUILA, SYMMACHUS, and THEODOTION. AQUILA seems to have been a Heathen, who was converted to Christianity ; but continuing in some courses that were not tolerated by the strict piety of the Christian teachers of that time, he was subjected to censures, which disgusted him, and he went over to the Jews : in that state of apostacy he made his translation of the Hebrew Scriptures into Greek, about the 129th year of the Christian æra.

After him SYMMACHUS, (who was born a Samaritan, and having left that sect, turned strict

Jew ; and afterwards made so much concession to Christianity, as to become an Ebionite) undertook a Greek translation. This was completed about 185 years after Christ. He was followed, or, as some think, preceded by THEODOTON, who was a Christian of the sect of the Marcionites ; but growing dissatisfied with his associates, he became a Jew ; some say he continued so much of a Christian, as to be an Ebionite ; but others thought this not consistent with the Judaical cast of his translation. Of these translations, that of *Aquila* is deemed the more close to the Hebrew ; that of *Theodoton* more approaching to the Septuagint ; and that of *Symmachus* to be in a better Greek style. In addition to these four versions, namely, of the SEVENTY, AQUILA, SYMMACHUS, and THEODOTON, three others were known in the early times of Christianity, which have received no other titles than those of, the FIFTH, SIXTH, and SEVENTH versions.

These anonymous works are represented as of more antiquity, than the three preceding. Of the fifth and sixth versions we know no more than, that one is said to have been discovered at

at Jericho in the reign of the Emperor Caracalla; the other, at Nicopolis, in the time, and by a friend of Origen; but it is not clear, to which of the two, these respective stories belong. The account of the seventh is still more obscure; some have gone so far as to think, it is, in truth, no other than the common edition, then most in use, or even that of Hesychius, which I shall notice presently.

In the mean time, the friends to the Septuagint version, were not inattentive to this venerable document. It was principally to recover, and to record, for the use of Christianity, the genuine text of this version, that a singular species of work was undertaken by an eminent person, no less famous for his useful labours, than for his peculiar opinions. The indefatigable ORIGEN, about 230 years after Christ, formed his *TE-TRAPLA* or four-fold Bible, principally, as it is said, with this view. He used great industry to form as complete a copy of the Septuagint as he could; and he then put together a Bible, containing that version, and three of the before-mentioned versions, in columns, in the following order; *Aquila, Symmachus, the Septuagint, The-*
odotion.

edition. The text of the Septuagint was placed as the principal object. That of Theodotion was placed next to the Septuagint, because, as was before remarked, he was deemed to approach somewhat to the style and manner of that ancient version. This work was afterwards increased by its persevering author, who added two columns more; one containing the Hebrew, in Hebrew characters; another containing the same text in Greek characters, with the vowels written out at length. These columns were placed before the other four: first, that in Hebrew characters; then that in Greek; afterwards followed *Aquila*, whose version was thought to approach nearest to the then text of the Hebrew. The work thus enlarged was called *HEXAPLA*, or six-fold Bible. There were afterwards added three columns more, from the *FIFTH*, *SIXTH*, and *SEVENTH* versions, just mentioned, which would have intitled the work to the name of *ENNEAPLA*, or nine-fold: but the seventh version being only adduced in occasional quotations, and not wholly transcribed, being also of the doubtful nature above described, and, (if it was that of *Hefychius*,) being added after the time of *Origen*,

Origen, this enlarged edition received no higher title than OCTOPLA, or eight-fold; and was more commonly called by the name of HEXAPLA; which title seems, in common parlance, to have been generally applied to all these works of Origen, without distinguishing between the larger and the smaller: indeed it is not very clear, in what separate forms they were delivered to the public, though the whole together is understood to be of the magnitude just described. This work was carried on at *Cæsarea* in Palestine, and was deposited in the famous library, which was instituted there by the munificence of the presbyter Pamphilus.

It is to this work of Origen, that we are indebted for the present text of the Septuagint, which was copied from it, and published separately by three different editors; who contributed their respective talents, still further to complete this valuable text. The first edition was made by two persons of eminence in their time; PAMPHILUS, the presbyter just mentioned, who had been long an admirer of the character and works of Origen, and who became a martyr for the faith A. D. 309; and EUSEBIUS

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the ecclesiastical historian, who survived his friend PAMPHILUS, and the age of martyrdom, lived to be bishop of Caesarea, under an established church, and died in peace A. D. 339. In this publication, these editors are said to have adhered faithfully to the copy of Origen, with all its marks, contrived for distinguishing interpolations, and other peculiarities in the MSS. This edition was made for the use of the churches in Palestine, and was sometimes called the Palestine edition.

The second edition was made by LUCIAN, Presbyter of Antioch, who also was a martyr for the faith. He is said to have compared the whole with the Hebrew, and to have revised it conformably with that model. This edition was mostly esteemed in Greece, and the churches of Asia Minor. The third was the work of HESYCHIUS, a Bishop in Egypt. He is said to have revised the copy of Origen, not with the Hebrew, as Lucian, but with the most esteemed Greek copies, that were in use before the time of Origen, particularly that before alluded to, which had obtained more general reception than the rest, and was thence called *Κοινή*, as the *Vulgate* was sometimes called *Communis*, in the Latin church.

church. In this manner of revising the text, he hoped to approach still nearer to the genuine wording of the first translators. This edition grew into reputation in Egypt, where it was made. Lucian and Hesychius both suffered martyrdom about A. D. 311.

The three principal editions of the Septuagint, which have obtained a character since the invention of Printing, I mean, the COMPLUTENSIAN, printed A. D. 1517; the ALDINE, A. D. 1518; and the ROMAN, A. D. 1587; are composed out of some, or all of these three ancient editions; but how compounded, or when, or where, is not known; and it is probably now out of the reach of inquiry. Of these printed editions, the Roman acquired the more general reputation. To these three modern editions, there was added, at the beginning of this century, a fourth, which was printed at Oxford, under the care of Dr. GRAËVE, from the ALEXANDRIAN MANUSCRIPT in the British Museum. This beautiful and valuable Manuscript was a present from the Patriarch of Alexandria to Charles I. and is supposed to be a copy of the edition, which had been revised by Hesychius. The supposition of such a
clear

clear descent, gives it a claim to notice, which is not pretended to, by any of the three other printed editions. The later editions of the Septuagint have been all made from this copy, which seems now to be preferred to the Roman. I have made use of it in the present Collation. It is principally between these two copies, the Roman and Alexandrian, that the Greek text of the Old Testament is to be sought; there being no *textus receptus* of the Septuagint, like the Hebrew text of Vanderhooght, and the text of the New Testament, first settled by Stephens, and afterwards perfected in the Elzevir editions.

The great work of Origen remained, probably, in the Library of Cæsarea, till that collection was destroyed. It is spoken of, as having been seen in the time of Justinian. But when that city suffered by the irruption of the Saracens (A. D. 653.), this monument of pious labor perished, together with the library. Of a work so bulky as this, it is not probable, that many copies were made; none such have come down to us, so that the work of Origen is now no more. To supply its place, some learned men, since the
origin

origin of printing, have gleaned such fragments of Aquila, Symmachus, Theodotion, and the other versions, as were to be found in the writings of the Fathers, or in the margins of manuscript Bibles. Such collections as these, were afterwards enlarged by others; and the whole at length brought into more form by MONTFAUCON, who printed them together, with the parallel passages from the present texts of the Septuagint, and of the Hebrew, under the promising, but deceitful title of *Hexapla Origenis quæ supersunt*: for this publication contains nothing from Origen's work, but such fragments of Aquila, Symmachus, Theodotion, and of the other Greek versions, as were collected in the manner before-mentioned, from various other sources; such fragments might, or might not be, part of the text of those versions, in Origen's edition.

The next great biblical work was the translation of the whole Scriptures, from the Hebrew into Latin, by JEROME. (A. D. 392.) What is called the VULGATE, was, at one time, commonly reputed to be the very work of Jerome: but this opinion has been long questioned by

Protestants; and it does not seem to be very firmly maintained by those of the Romish church, who still wish to uphold the credit of this version, whether it came from that celebrated father of the church, or not. The utmost of the historical evidence in its favor is, that it has been known and esteemed in the Latin church from the time of GREGORY THE GREAT, who died bishop of Rome A. D. 604. It is, probably, nothing more than the old Latin version; known under the various titles of *Communis*, *Vetus*, *Itala*, or *Vulgata*. Such a one was made from the Septuagint, at the first preaching of the Gospel. It might afterwards, whether by the assistance of Jerome, or others, undergo some revision by the Hebrew, and at length be brought to the form in which we see it. The version of the Psalter is certainly made from the Septuagint, and has never been revised by the Hebrew: it is accordingly annexed, in the course of this Collation, to all quotations I have made from the Psalms of the Septuagint, as the best translation that could be given of them.

Whatever corrections and improvements they made in this translation, to bring it nearer the Hebrew,

Hebrew, before the time of Gregory the Great, or since, they did not feel themselves at liberty to make the same alterations in this popular book, THE PSALTER. A manual, like this, in the possession of every body, could not be changed, without giving offence to some pious persons, who become attached to the words and phrases, which they have once committed to their memory, and are daily repeating.

There has not been less debate, among Biblical Scholars, upon the genuine text of *The Vulgate*, than about its author. It was often reprinted by the celebrated printers of the sixteenth century; among whom, Robert Stephens distinguished himself in this, as in other works. At every fresh publication, some new pretension was advanced, for the genuineness of the text then given to the public. At length the Romish church having conferred on this version the imposing, but ambiguous title of "authentic," were bound to furnish their members with a genuine edition of it. This was attempted under the patronage of Pope Sixtus Vth, A. D. 1590; and afterwards under that of Pope Clement VIIIth, A. D. 1592: but the variances between these two Papal editions were such, as to dis-

credit, in the minds of many, both the book, and the authority which supported it. The Vulgate cannot be denied, however, to be a venerable testimony of the original of the sacred writings; and it ought, I should think, to be received, amongst other ancient versions, as such.

Though it cannot now be precisely ascertained, what share Jerome had in forming the text of the Vulgate Bible, there are to be found in the common editions of his works, certain portions of Scripture, translated from the Hebrew, to which he, and his editors, give the distinguished title of *Veritas Hebræa*. If these are really his, they, no doubt, are a part of that complete Version, which he is reported to have made. Some of them are actually a part of the present Vulgate text, as appears to me, on a slight comparison of the two. Among those which do not agree with the text of the Vulgate, is a Version of the Psalms, which has generally been deemed a genuine work of this eminent person. This Version is evidently made from, or adapted to, the Hebrew; and is, in my opinion, a valuable piece of antiquity; first, as an evidence of the state of the
Hebrew

Hebrew text, at that period; secondly, as an interpretation of that text by a person of very high reputation among his co-temporaries for learning and ability. Notwithstanding, however, such title to consideration, this Version seems never to have had any general reception. Making no part of the Vulgate, it has not participated of the attention and pains, which have been so repeatedly bestowed on that volume, as well among Protestants as Papists; and it is one of those separate portions of Scripture, that does not appear to have been often reprinted; which is a mark of its not being much in request. The Latin Psalters are mostly, either of the Vulgate, or of some modern translations. I have had occasion, sometimes, to examine this Roman witness, in support of the Greek or Hebrew one, (which two are my principal testimonies,) and I have usually derived from him additional light; he either furnishes new suggestions, or corroborates former ones; his style is good, without aiming at ornament; so that his interpretation is generally informing, and satisfactory.

It was not till after these successive and various attempts to make the Hebrew Scriptures

tures more easy to be read and understood, I mean, after the first translation by the SEVENTY, after the six Greek translations, that followed; after the text had been written out in Greek characters, and the vowel places filled up, in ORIGEN's great work; after JEROME's work, whether it was revising the Latin Vulgate translation by the Hebrew, or making a complete new translation from the original;—it was not till after all this industry had been manifested among Greeks and Romans, that the Jews made any great effort to revise, improve, and publish their own Scriptures, in a manner that would fix the text, and exhibit it in a readable form. It was about one hundred years (according to the better account) after the death of Jerome, at the beginning of the sixth century, that the Masorites of the school at Tiberias, published the Sacred text with vowel points, and with those appendages, which were calculated for making it durable and useful, the various readings called Kerì, and Ketib, and the Masora. But, as we have before noticed, so little certainty is there about this famous

famous transaction, which makes a period of celebrity in the history of the Hebrew text, and of Jewish literature, that the time of it, is not ascertained; some believing, that it was so late as the year 800 after Christ, before this publication was made. When this publication from authority had been before the public, about 200 or 400 years, (according to the supposed difference in the dates of that transaction,) I mean, towards the commencement of the eleventh century, we are told, that two celebrated editions were made of the Hebrew text, one by BEN ASHER, of Jerusalem, which has ever since been in repute in these western parts, as a standard text; another by BEN NAPHTALI, of Babylon, which was received with equal reputation in the East. The diligence of these editors was confined to the mere text, and to the various readings belonging to it, whether in letters or points; in general the differences between these editors are observed to be in the vowel points, and musical accents.

We hear nothing more of the Hebrew text, till the æra of printing; when we find the Jews, no less ready than the Christians, to avail themselves

selves of this useful invention, for spreading a knowledge of their Scriptures. The Hebrew Bible was printed in parts, and in the whole, repeatedly, before the year 1500, and, no doubt, from the text adjusted by BEN ASHER; though the best editions contain marginal readings, both from Ben Napthali and Ben Asher. These beginnings led to the famous editions, produced by the German printer BOMBERG, who had taken up his residence at Venice. The first of these, was that conducted by FELIX PRATENSIS, a converted Jew, which was published in 1518; but the most celebrated edition was that published under the care of RABBI JACOB BEN CHAIM, with a more complete collection of the Masora, and of marginal readings, than had before been brought together, with the apparatus of commentaries extracted from Jewish writers, which procured it the title of, "The Rabbinical Bible." The design was carried still further in an improved edition of it, in 1549. This last has ever since been reckoned the *Textus Receptus* of the Hebrew Scriptures; it was reprinted in the edition of the Rabbinical Bible, by Buxtorf, in 1619; and in subsequent

sequent editions. From a revision of this text was produced the Bible of ATHIAS in 1661, and his more famous one of 1667; which editions were improved in beauty in the one by VANDERHOOGHT, in 1705. The Masoretical text of the Scripture seems to be settled in this last edition; though a desire of improvement has encouraged some subsequent editors to make small alterations in it; however, Dr. KENNICOT, with all the temptation from his valuable store of various readings, has not presumed to make any such attempt; but he has adopted this text of Vanderhooght, as a standard, for the text of his Bible, to which he has subjoined all the productions gleaned from his numerous manuscripts.

It remained for these later times, when the Masoretical text was brought into vogue; and BOMBERG was furnishing the public with various editions of it, to accomplish the work of a Latin translation from the Hebrew; this was done at length in the new Version, published A. D. 1527, by XANTES PAGNINUS, whose labours had a much more extensive influence, than is generally ascribed to them; for they appear to have been a principal aid towards the transla-

tions, that were soon after made into the modern languages of Europe ; traces of which are evident in our own Church translation, as I have had occasion to remark, very often, in the course of the following Collation. The version of Pagninus was rendered still more useful for the interpretation of the Hebrew text, by **ARIAS MONTANUS**, who revised it with great diligence ; displaced such words as appeared not sufficiently literal, and putting them in the margin, he substituted, in their place, others, that more closely represented the Hebrew ; he then printed it interlinearly with the Hebrew, A. D. 1572. A work, that has been sanctioned by the approbation of the best Hebrew scholars ; being one, that is particularly needed for keeping up the knowledge of a language, in which few people arrive at more proficiency, than that of learners.

Other versions into Latin were made about the same time ; among which that of **CASTALIO**, published A. D. 1551, is distinguished for its elegance ; but by this desire to display his taste as a writer, rather than his fidelity as a translator, he had the ill-fortune to please neither Papists nor Protestants. Another Version was that of **JUNIUS and TREMELLIUS**, A. D. 1579, whose
joint

joint labours were recommended by their fidelity; these translators seem to have been esteemed in England, as their Bible was reprinted here more than once. But of these, and of others, which I forbear to name, no use has been made in this Collation. I have confined myself to Pagninus and Arias Montanus; to one or the other of whom I constantly refer, as established authorities, for the interpretation of the present Hebrew text.

The other version used in this Collation, is that of King James's Bible, being our common CHURCH BIBLE. The Psalms of this translation are less known than any part of our Bible. For at the time of the Restoration, when the last revision was made of the Common Prayer Book, our Ecclesiastical Governors felt the same delicacy about the book of Psalms, which, we have before seen, prevailed with the Church of Rome, when they revised the Latin Version. The old Version from Cranmer's Bible, which had been in the Common Prayer Book, from its first framing in the time of Edward VI. was thought to be so established by use, that it could not be safely or properly removed: accordingly, although they introduced the new Version of the

Epistles and Gospels from King James's Bible, they left the Psalms, as they were.

The like sort of sentiment, which suggested the retaining of the old Psalms in the Common Prayer Book, keeps us from acquainting ourselves with the new Version in the Bible. We are prepossessed in favor of the Common Prayer Psalms, which we have heard in the Church Service from our youth. Upon a comparison, their language and style are thought, by some, to be more sublime, poetical, and elegant. However just this character may be (and I own it seems to me a little doubtful) they are still not adapted to the purpose of a critical work. They do not represent the Hebrew text, nor the Septuagint, nor any one single text. They seem to have something from all, and something from the compilers; who finished them according to their own fancy, and, no doubt, with a view to their effect in the service. They are, moreover, no part of our Bible. All our commentators upon the Psalms have chosen the text of the Bible, and I have followed their example.

I hope, Sir, I have not detained you too long, in thus bringing to your recollection those pious
and

and learned labours, that have been, at different times, bestowed on the texts of Holy Scripture. I have confined myself to such only, as I have found useful in the Collation here presented to you : the remaining part of the Literary History of the Bible, does not so much belong to this, as to some one of the works before alluded to, which I have in contemplation, for exhibiting, to more advantage, the sacred volume.

After all the diligence that has been shewn in editing, upon various plans, the Sacred Writings, there still seems to be something wanting, which a little consideration, industry, and enterprise may yet supply. The first attempt I shall presume to make of this sort, I hold due to the English reader, who seems to need a more readable text, than such as has hitherto come from any of our presses. I have accordingly made preparation for an immediate edition of the Church translation of the Bible, in octavo, which will, I trust, both in the matter and manner of the whole work, recommend itself to the judgment and the taste of the present time; combining in it both utility and beauty, in a degree that has not yet been seen in any printed text of the Bible.

After

After this tribute to the English reader, I feel a desire to furnish some work, that may unite learning with religion, and be useful to the clergyman and the scholar; I mean some work that will bring together, into one view, the original texts of Scripture, and their approved versions, the Septuagint and Vulgate, together with our own Church translation; a work that must facilitate a critical examination of all these texts, and may, perhaps, induce many amongst us, to make this useful application of attainments in the learned languages, which appear to some superfluous, and to others merely ornamental. Such a comparison of the originals with their versions, that were made at different periods of time, is the surest way of obtaining a knowledge, not only of the true sense, but of the true and genuine text of Scripture.

I should be glad to see the whole Bible disposed in this manner, in a convenient size, adapted as well for reading as for reference. This would be an undertaking of some length to execute, and a bold one for a single person to hazard. It may, perhaps, be prudent to begin with certain portions only of Scripture, and to follow up that experiment, according to circumstances.

It

It was to shew the utility of such a study of the Scriptures, as might be made from a comparison of several Versions, particularly from a comparison of the Septuagint with the Hebrew, that I made the attempt you see, Sir, in this Collation of the Psalms: with this experiment, my labours, as a commentator, will cease; and, I hope, they will meet with pardon. The remainder of my task will be very humble indeed; it will be that of bringing forward the works, and giving direction and spirit to the industry, of others; in the character of Editor of the Bible-Text, and of such subsidiary matters, as may be deemed necessary or convenient to accompany it.

Such is the prevalence of religious sentiments in this country, and such the estimation in which the English Bible is holden, that no book has the same sort of regular and general sale. It may be hoped, that the Edition of the Church translation, which I am now preparing, will participate in some of that public success, which has followed others; but whether an edition, which is at once a complete English, Hebrew, Greek, and Latin Bible, will obtain its proportion of attention, among that class of readers, who

who may be called men of learning, I cannot undertake to say. If it should not, I shall certainly feel regret at the mistake I have made, respecting the studies and taste of our Scholars. In such disappointment, I must console myself with the reflection of having endeavoured, at least, to perform the duty, I shall ever impose on myself, in every situation to which I may be called—I mean, that of doing something for the public; and of paying the debt, which a great man has said, we all owe to our profession. This consideration I humbly offer as an apology for my presuming to meddle with the Word of God, either as a Commentator, or an Editor.

In such endeavours as these, to fill the station in which I am placed, I know, Sir, that I have your approbation: I beg you to accept them, as the best thanks I can make you; and to believe me,

With all respect,

SIR,

Your most obliged,

And very humble servant,

JOHN REEVES.

A COLLATION,

ש. ש. ש.

PSALM I.

VER. I. **BLESSED** is the man.] אֲשֶׁר־הָאִישׁ, *Be-*
atitudines viri, as Montanus renders it. אֲשֶׁר־
is considered by modern grammarians as a noun
plural in regimen; used, however, always as an
adjective, for *beatus*. It is found only once in
the sense, as well as in the form, of a noun,
namely, in Gen. xxx. 13. בְּאִשְׁרֵי בְּי אֲשֶׁר־וֹנִי
בְּנוֹת which Montanus renders, *in felicitate mea*,
quia beatificaverunt me filia. The Septuagint
render it here, and in the like passages, μακάριος;
the passage in Genesis, they render, μακαρία ἐγώ,
ὅτι μακαρῶσίν με αἱ γυναῖκες, considering it always
as an adjective; though it would have been con-
formable with their scrupulous adherence to the

Hebrew

Hebrew phraseology, on other occasions, to render it *μακαριότηες*, if it had, in their opinion, been a noun. But it may be doubted whether Hebrew grammarians are right in supposing the word even in Genesis to be a noun : It is considered in the critical notes of Solomon Ben Melec, (to which he has given the fanciful title of מכלל יופי “ *Miclal jopi*,” or, “ the perfection of beauty,” as those words are translated in Psalm l. 2.) as an infinitive kal, בְּאַשְׁרִי *in beatificando me* ; so that this passage is not a decisive authority, for making the word a noun. But if it is a noun plural in this, and other passages, from אֲשֶׁר *beatitudo*, the holem should in the plural be changed, not into a patha, as here, but into a kamets, thus אֲשֶׁרִי as in the passage in Genesis.

The Septuagint had certainly a different impression of this word. They considered it as an adjective, אֲשֶׁר *μακάριος*, of the same form, as עֲנִי *pauper*, נָקִי *innocens*, and others ; and there seems every reason, except the masoretical pointing, for our considering it as such.

Jerome, who made his translation (which purports to be, and is called *veritas Hebræa*,) before the

the Masorites had completed, and published their punctuation of the text, renders it here, and in other places, as an adjective, *Beatus vir, qui, &c.*

1. Nor sitteth in the seat of the scornful.] **לִצְיָן** is rendered *derisorum* by Montanus, Pagninus, and other Latin translators; and by our translators it is rendered "scornful," "scorners," as here, and in Prov. xix. 25. xxi. 24. xxii. 10. The Septuagint have it, ἐπὶ καθέδρῃ λοιμῶν ἀκαθίσιν; which in the Vulgate is rendered, *in cathedrâ pestilentiae non sedit*, taking λοιμὸς in its more common sense of *pestis, pestilentia*, in which sense also it is used in the Septuagint; but it is more frequently applied to a person metaphorically, like *pestis* in Latin; it is always in a bad sense, but not a defined one; it stands for **פְּלִיעַל** *belial, nequam*, **אִנֶּה לֹימוֹס, καὶ πονηρός**; for **צַרְעִי** *tyrannus*, for **פֶּרֶץ** *effractor*, for **עֲשָׂרָה** *improbis*, and for other words of bad import. The writers of the Vulgate, therefore, have mistaken the sense of the Septuagint. In Jérôme the passage is rendered, *in cathedrâ derisorum*.

PSALM II.

VER. 6. Yet have I set my king upon my holy hill of Zion.] The Septuagint translators read this in the passive, first person; Εγὼ δὲ κατιστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιών, ὅρος τὸ ἅγιον αὐτοῦ. The Hebrew וָאֲנִי נִסְכַּחְתִּי מֶלֶכִּי *et ego constitui regem meum*, might be made correspond with this, by a very little alteration. The verb will read as well in niph'al, putting a dagesh in the ד to compensate the נ defective, as in Prov. viii. 23, מֵעוֹלָם נִסְכַּחְתִּי *a sæculo constitutus eram*, "I was set up from everlasting." Engl. version. The possessive י might be changed to a possessive ו, two letters which are often confounded; so that the whole passage will then read thus: וָאֲנִי נִסְכַּחְתִּי מֶלֶכִּי, "and I am set his king, upon Zion his holy hill." Some may think this reading of the Septuagint, has the advantage, because the person of the speaker is not changed, as in the Hebrew, but the whole Psalm is continued in the mouth of David.

VER. 9. Thou shalt break them with a rod of iron.] תִּרְעַם בַּשֶּׁבֶט בַּרְזֶל *conteres eas in virgâ ferrea*.

ferred. Mont. The Septuagint translators read this ποιμαίνει αὐτοὺς ἐν ῥάβδῳ ὡς ποιμήν, *reges eos in virgâ ferred.* Vulg. "Thou shalt feed them," or "shalt rule them, as a shepherd;" as if the verb had been written without the vau, רעה from רעה *pascuit*, as in Psalm xlix. 15. מֹרֶס מִוֹת יִרְעֶם *mors depascet eos*, Mont. which the Septuagint render there, as they have here, θάνατος ποιμαίνει αὐτούς; and the Vulgate has it, *mors depascet eos*. Our translators seem to follow the text, and version of Montanus, who has it, תִּרְעֶם *conteres eos*, from רוע *conterit*; but in Vanderhooght's edition, and in others, it is read without the ך, and so agrees with the Septuagint. In Jerome, it is *pascet eos*.

VER. 12. Kifs the fon.] So may the Hebrew be construed, נִשְׁקוּ בֶרֶךְ *osculamini filium*; Mont. but the Septuagint have it, ἀράξασθε παιδείας, which the Vulgate translates, *apprehendite disciplinam*. This Hebrew verb, in hiphil, means, "to embrace, lay hold of, touch," as in Ezek. iii. 13. כִּנֵּפִי מִשִּׁקּוֹת הַחַיּוֹת *alarum animalium contingentium*. Mont. "Of the wings of the living creatures, that touched one another," are the words of our English version. We have it in kal, Gen. xli. 40. וְעַל-פִּיךָ יִשָּׁק כָּל-עַמִּי, which

Vulg. The Hebrew may be divided, so as, with leaving out a ו and changing a כ into a ב to agree with the Septuagint; thus, כְּבִירֵי לֵב לְמָה, *graves corde, ut quid?* the לְמָה will then become an original for וְלֵב, *ut quid*; in the next line, the Hebrew will then run thus: עֲדֵמָה כְּבִירֵי לְמָה תִּאְחָבוּ רֵיקָא? *usquequo graves corde? ut quid diligitis vanitatem?* However, Jerome read the principal word in question, as Montanus, but with a little alteration, and in the concrete, not the abstract, thus, נִכְבְּרֵי *inclyti mei*, and the whole passage thus, *usquequo, Inclyti mei, ignominiose diligitis vanitatem?* which, in other respects, is conformable with the present text.

VER. 3. But know that the Lord hath set apart him, that is godly, for himself.] וְדָעוּ כִּי הִפְלִי יְהוָה חֲסִיד לֹו; *Et scitote, quòd segregavit Dominus pium sibi.* Mont. Our translators agree with Montanus in the rendering, he has made; and all the texts concur in this reading, which justifies the sense of *segregavit*. But the Septuagint have 'εὐμαρῶς, "has made wonderful;" so that they must have read the text with an נ at the end of the verb, instead of an ה thus, הִפְלֵא "has made wonderful;" the hiphil con-

conjugation of פלא *mirum est*, as in Isaiah, xxviii.

29. עצה הפלא *mirificavit consilium*. Jerome confirms this, *mirabilem reddidit Dominus sanctum suum*.

VER. 6. Lord, lift up the light of thy countenance upon us.] Our translators follow Montanus, who translates נסח *eleva*, "lift up," which is the proper sense of the word, if it was written with a ש and an aleph, נשא; but the word as it stands, נסח *vexillum*, or *signum exhibe*, a verb formed from נס *vexillum*, seems better rendered by the Septuagint ἱσημειώθη, *signatum est*; ἱσημειώθη ἰφ' ἡμᾶς τὸ φῶς τῆ προσώπου σου, Κύριε, *signatum est super nos lumen vultus tui, Domine*; in which case it should be pointed thus, in niphal, נסח *signatum est*. This verb is used in hithpael, Psalm lx. 6. נס להתנוסס *vexillum ad signandum se*. Raschi supports this rendering of the Septuagint, and derives it from נסס *signum facit*, which verb is only used (unless our supposition in this place is right,) in hithpael.

VER. 7. Thou hast put gladness in my heart more than in the time *that* their corn and their wine increased.] נתתה שמחה בלבי מעתה ונגנס. *dedisti latitiam in corde meo, a tempore, quo frumentum*

tum eorum, &c. Pagn. The Septuagint, in the phrase ἀπὸ καὶ ὅτι, mean to render closely the Hebrew particle of comparison מ “more than in the,” &c.

PSALM VI.

VER. 7. Mine eye is consumed because of grief : It waxeth old because of all mine enemies.] עָתִידָהּ
: בְּכָל־צָרָתִי *inveteravit in omnes angustiatores meos.* Mont. The Septuagint have rendered this, as if *waxing old* was in the first person, ἠπαλαιώθην, *inveteravi*, Vulg. The Hebrew might be read so, taking it as an adjective, but then it must be without the paragogic he, עָתִידָהּ *ego antiquus*, or rather אֶעֱתִידָהּ *ego inveteratus sum*, or *ero*, from such a verb, as, עָתִידָהּ *vetus est*.

PSALM VII.

VER. 4. If I have rewarded evil unto him that was at peace with me.] אֶסְגֵּם־לִּי שְׁלֹמִי רָע *Si retribuui pacifico meo malum.* Mont. Our translators follow Pagninus, who renders it *pacifice degenti mecum* ; but this seems contrary to the pointing, for in this sense the holem should not be on the ש, but after the lamed שְׁלֹמִי *pacificus meus*, or

pax mea, as in Pfal. xli. 10. ^{וְאִישׁ שְׁלוֹמִי} *vir pacis meae*; and Jeremiah, xx. 10. ^{אִנּוּשׁ שְׁלוֹמִי} *homo pacis meae*. Mont. The Septuagint here understood this word differently; *εἰ ἀνταπέδωκα τοῖς ἀνταποδοῦσίν μοι κακὰ*; *si reddidi retribuentibus mihi mala*. Vulg. where *ἀνταποδοῦσιν κακὰ* agrees exactly with ^{שְׁלוֹמִי} which is pointed as a participle plural, from ^{שָׁלַם} *retribuit*. Both Raschi, and Aben Ezra agree in the sense here given by the Septuagint: Kimchi approves that, which our translators have taken.

Yea, I have delivered him, that without cause is mine enemy.] The Hebrew words are ^{וְאִחֲלֵצָה} *וְאִחֲלֵצָה* ^{צוּרִי רִיקָם} *צוּרִי רִיקָם* which Montanus translates, *et erui angustiatorem meum inaniter*; or, as Pagninus has it, *gratis*. The Septuagint render it *ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μὲν κενός*; *decidam merito ab inimicis meis inanis*. Vulg. The Hebrew seems to have been read differently by these translators. If the lamed and cheth in the verb were transposed, and it was pointed in niph'al, instead of kal, it would be ^{וְאִחֲלֵצָה} *וְאִחֲלֵצָה*, and would signify *et sim oppressus*, from ^{לָחַץ} *לָחַץ* *oppressit*; and a preposition being understood after it to precede the noun, the Hebrew would then correspond with
the

the Greek. See Numb. .xxii. 25. where this word is used both passively, and actively, וַתִּלָּחֶץ וַתִּלָּחֶץ אֶת־רִגְלֵ בָלַעַם *et pressit se ad parietem, et compressit pedem Balaam.* Solomon Ben Melec, in his critical notes on the Bible, concurs with the Targum in adopting this sense of the Septuagint, by forming this word out of a transposition of the letters, as we have done here; but he makes it in the active voice. There are many instances where the Miclal has corrected the sense by such transpositions.

Aquila has translated it ἀνέπρασα, so that he read the Hebrew word with the same transposition, as now proposed, to make a similar sense with that of the Septuagint, but in the active voice, אֶלְחָצָה *oppressi.* According to Aquila, our translators, Jerome, Pagninus, and Montanus, this sentence repeats the same sentiment as the foregoing, "If I have, &c." According to the Septuagint, and according to the Vulgate (which always follows it) this sentence contains the same sentiment as the following one, "Let the enemy," &c.

VER. 6. Arise, O Lord, in thine anger; lift up thyself because of the rage of mine enemies.]

קוּמָה, יְהוָה, בְּאַפִּי הַנִּשָּׂא בְּעֵבְרוֹת צוּרִי *Surgé, Domine, in naso tuo, eleva te propter indignationes hostium meorum.* "Because of the rage," is translated by the Septuagint, ἐν τοῖς πέρασιν; the passage is thus, ὑψώσῃ ἐν τοῖς πέρασιν τῶν ἐχθρῶν μου, *exaltare in finibus hostium meorum*, Vulg. "be exalted in the borders of mine enemies," is perhaps as good sense as repeating "rage" after "anger" in the preceding sentence. There is the same word בְּעֵבְרוֹת signifying *in finibus*, or *transitibus*, in 2 Samuel, xv. 28. The original בְּעֵבְרוֹת is translated by Montanus and Pagninus *propter indignationes*; it comes from the root עבר, which is used in so many senses, that contain in them, passing over, excess, exasperation. The verb in hithpael commonly signifies to be in anger: Jerome renders it *indignans*.

VER. 11. God judgeth the righteous, and God is angry with the wicked every day.]—
 אֱלֹהִים שׁוֹפֵט צָדִיק, וְאֵל זֶעַם בְּכָל-יוֹם: *Deus iudex justus, et Deus indignans in omni die*, Mont. Our translators have followed Pagninus, *et Deus irascitur impio in omni die*, interpolating "with the wicked," as He had *impio*, to fill up the sense. The Septuagint give another meaning, μὴ ὀργῇ ἐπάγων,

ἰράγῳ, "is not angry;" this agrees with the Hebrew, if the לֹא which is here pointed so as to signify *Deus*, received the pointing, which makes it a negative, לֹא making עֵץ לֹא *non indignans*. Yet it may be objected, that לֹא as a negative, is only used in dissuading, commanding, or supplicating, and always with a tense, but never with a participle, as here; where the phrase should properly be עֵץ לֹא or more properly עֵץ לֹא. However it remains to consider, whether such an authority to the contrary, from these Greek translators, is not a just exception to any such general rule, since introduced by Hebrew grammarians.

VER. 13. He ordaineth his arrows against the persecutors.] חֲצִיז לְדִלְקִים פִּעֵל *sagittas suas in ardentibus operabitur*. What is here rendered "persecutors," the Septuagint have made τοῖς καίον-
τοις; thus, τὰ βέλη αὐτοῦ τοῖς καίοντοῖς ἐξερράσασατο; *sagittas suas ardentibus effecit*. Vulg. The original דִּלְקִים signifies literally *in ardentibus*, as Montanus renders it: Our translators had followed Pagninus, who has it; *sagittas suas persequentibus operatus est*. The Jewish commentator in the Miclal recognises the same sense, as is given by
the

the Septuagint, and cites Aben Ezra as agreeing with him. They rely upon Obad. i. 18. וְדִלְקוּ בָהֶם *et succendent in eos.* Jerome renders it, *sagittas suas ad comburendum.*

PSALM VIII.

VER. 2. Out of the mouths of babes and sucklings hast thou ordained strength.] The Hebrew is, וְיָסַדְתָּ עִזִּים *fundasti fortitudinem*, as Montanus has it. Aquila and Symmachus have ἀπῳστός: Another translator has ἰσχυρός: The Septuagint have αἶνον praise, κατεπλήσω αἶνον *perfecisti laudem.* Vulg. and so has the Evangelist quoted the passage; see Matthew, xxi. 16. Jerome in his *Veritas Hebræa* confirms the old Vulgate, by using the same words. It may be remarked, that Aben Ezra, and Raschi, on this passage, paraphrase it as “confession,” which in the Hebrew is often used for praise. They explain it in these words, יוֹדוּ לְחַסְדֶּיךָ “they shall confess thy mercies;” לְהוֹדוֹת לָךְ “that they may confess to thee.” We translate it so in various places in the Psalms. The 100th Psalm is intitled לְתוֹדָה *pro confessione*; but it begins with הֲרִיעוּ הַיְּהוָה *jubilate Deo*, &c. The word in the

the Septuagint, which corresponds to the Hebrew, in all such passages is, *εξομολόγησις*, and *εξομολογέω*, *confessio*, *confiteri*.

PSALM IX.

Ver. 6. O thou enemy, destructions are come to a perpetual end.] *הַאֹיֵב, תְּמוֹ חַרְבוֹת לְנֶצַח.*

O inimice, consummata sunt solitudines in finem.—

Our translators, in the word “destructions,” seem to follow Montanus. Aquila has given the same sense, *ἔρημα*, and Symmachus a similar one in *ἐρείπια*. The Septuagint have read it otherwise: *τὸ ἔχθρῳ ἐξέλειπον αἱ ῥομφαῖαι εἰς τέλος*, *inimici defecerunt frameae in finem*. Vulg. which agrees as well with the Hebrew as the other translations; but the pointing should then be thus, *הַרְבּוֹת, enses*, as in Isaiah, xxi. 15.

Their memorial is perished with them.] So Montanus renders *הָמָה זָכָרָם אֲבָר* *periit memoria eorum ipsis*. Pagninus, whom our translators here follow, has *cum ipsis*. The Septuagint give a sense that seems wide from this, *ἀπώλετο τὸ μνημόσυνον αὐτῶν, μὴ ἤχῃς*, (the Vatican reads *αὐτῶν*, and *ἤχῃς*) *periit memoria ejus, cum sonitu*. Vulg. which Theodoret explains *ἀπὸ συμπιπτασῶν οικιῶν, καὶ*

πολὺν

πολὺν ἐργαζομένων τὸν αἶσαν, a metaphor from falling houses, that make a great noise. To this sense the word דִּמְמָה if made a participle from דִּמְמָה *strepuit, tumultuatus est*, will conform: It is only placing a holem over the ה, and a segol under the mem, דִּמְמָה, instead of the present pointing. The same word is in Prov. xx. 1. דִּמְמָה שֶׁכָּר *tumultuans sechar*. This word דִּמְמָה *ipfi*, is considered here by the Miclal as redundant; indeed the sense is complete without it.

VER. 20. Put them in fear, O Lord.] Our translators follow Montanus, who translates it, as Jerome had before him, *Pone, Domine, timorem eis*. שִׂיתָה יְהוָה מוֹרָא לָהֶם. The Septuagint read מוֹרָא as "a lawgiver," as in Job, xxxvi. 22. מִי כִמְהוּ מוֹרָא? *Quis sicut ipse docens?* or *legislator*; the Septuagint there render it δυνάστης, they here make it νομοθέτης, thus; κατὰσκησον, Κύριε, νομοθέτην ἐπ' αὐτούς. *Constituē, Domine, legislatorem super eos*. Vulg. that is, as Theodoret explains it, τὸν δισπότην χριστὸν ἀναφανῆναι νομοθέτην ἐθνῶν; that Christ should appear the lawgiver of the Gentiles. It may further be observed, that the prepositive ל is, perhaps, in better hebraical phrase after מוֹרָא νομοθέτην, than after מוֹרָא *timorem*.

PSALM X.

VER. 2. The wicked in *His* pride doth persecute the poor.] בְּנִאוֹת רָשָׁע יִדְּלֵק עֲנִי Montanus seems to be followed here by our translators, *In superbia impius insequetur afflictum*. Pagninus has it, *propter superbiam impii persecutionem sustinebit pauper*. The Septuagint agrees in making the verb a passive, ἐν τῇ ὑπερηφάνειᾳ τοῦ ἀσεβοῦς ἐμ-
πυρίζεται ὁ πτωχός, *dum superbit impius, incenditur pauper*. Vul. The Hebrew will correspond with the Septuagint, if the verb is pointed in niph'al, יִדְּלֵק *incenditur*, for יִדְּלֵק *incendit*. We had this word before, Psalm vii. 13. where our translators have rendered it as here, “persecutors,” לְדֹלֵקִים

VER. 3. For the wicked boasteth of his heart's desire, and blesteth the covetous, *whom* the Lord abhorreth.

VER. 4. The wicked through the pride of his countenance, will not seek *after God* : *God is* not in all his thoughts.]

בִּידְלֵל רָשָׁע עַל־תְּאוֹת נַפְשׁוֹ, וּבְצֵעַ בָּרֶךְ, נֶאֱמָר יְהוָה.
רָשָׁע כְּגִבָּה אָפוּ פֶל־יִדְרֹשׁ, אִין אֱלֹהִים כָּל־מִזְמוֹתָיו.

3. *Quoniam laudavit improbum super auiditate animæ suæ, et avaro benedixit, irasci fecit Dominum.*

4. *Impius secundum factum nasi sui non quæret, non Deus omnes cogitationes ejus.* MONT.

Jerome had rendered the latter part, as our translators have, *nec Deus in cogitationibus ejus.* The Septuagint read these two verses in the following manner :

“Ὅτι ἐπαινῆται ὁ ἁμαρτωλὸς ἐν ταῖς ἐπιθυμίαις τῆς
ψυχῆς αὐτοῦ,

Καὶ ὁ ἀδικῶν ἐνευλογεῖται.

Παρώξυνεν τὸν Κύριον ὁ ἁμαρτωλός.

Κατὰ τὸ πλῆθος τῆς ὀργῆς αὐτοῦ ἐκ ἐκζηήσεται.

Οὐκ ἔστιν ὁ θεὸς ἐνώπιον αὐτοῦ.

With these the Hebrew will correspond, if it is divided, as the Greek is ; but there should be a kibbutz under the ך, and a dagesh in the first ל, in לִלְך to give it a passive sense in puhāl ; and there should be a holem over the beth in בֵּרֶךְ for the same purpose, the beth not receiving a kibbutz, because the resh does not receive a dagesh, as in Numb. xix. 13. לֹא זָרַק “ was not sprinkled.” These might be made participles pahul in piel, by prefixing a ם, but
this

this would be more alteration than is absolutely necessary. The Septuagint translators may be supposed to have read the two verses thus :

כִּי הִלֵּל רָשָׁע עַל־תְּאוֹתָיו נַפְשׁוֹ,
וּבִצֵּעַ בִּרְדָּה.
נֶאֱמַר יְהוָה רָשָׁע,
כְּגִבּוֹה אָפוֹ, בְּלִי־יֶדְרֵשׁ ;
אֵין אֱלֹהִים כָּל מִזְמוֹתָיו.

To which the Vulgate, which is a translation of the Septuagint, may serve as a translation, only by changing *in conspectu*, into *omnes cogitationes*.

*Quoniam laudatur peccator in desideriiis animæ suæ,
Et iniquus benedicitur.*

*Exacerbavit Dominum peccator,
Secundum multitudinem iræ suæ, non quæret ;
Non est Deus [in conspectu] ejus.*

Which Theodoret explains—that transgressors meet with persons enough who assent to, and extol them ; the wicked man exasperates God, by saying, *ἐκ ἐκζητήσεως* ; from which it is plain, that he has not God before his eyes.

VER. 8. He sitteth in the lurking places of the villages.] So Montanus ; but *הַצְרִים* oftener

signifies palaces, than villages, and so the Septuagint have understood it : *ἐν ἐνέδρῳ μὲν πλεσιών*, *in insidiis cum divitibus*. Vulg. In Jer. xxxvi. 20. *חֲצִירָהּ* *in atrium*, is rendered by the Septuagint, *εἰς τὴν ἀνλὴν*.

VER. 10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.] *יִשָּׁחַ וְנָפַל בְּעֲצוֹמֵי חֲלָפָאִים*. *Atteret se, humiliabitur, et cadet in robusta ejus congregatio attritorum*. The Septuagint have translated this passage, *κύψει, καὶ πεισῖται, ἐν τῷ αὐτὸν κατακυριεύσαι τῶν πεινήτων* : *Inclinabit se, et cadet, cum ipse dominatus fuerit pauperum*. Vulg. to which sense the original will correspond, if the last word is changed, by altering the cheth into a he, and the lamed into a daleth, making out of *חֲלָפָאִים* (which is an ἁπλᾶς λεγόμενον, and none of the commentators know what to make of it) the noun *רַפָּאִים* *contriti*, from *רָפָא* *contrivit, attrivit*. The passage will then run thus, *וְנָפַל בְּעֲצוֹמֵי חֲרָפָאִים* *Et cadet in esse eum robustum* (or *in robustis ejus*) *contra attritos*. Pagninus has it, *contritum humilemque se ostendit cum fortibus congregatio pauperum*.

PSALM XI.

VER. 1. Flee, as a bird to your mountain.]

Flee, is the sense given by Montanus, *transvola*; but the original נִוֹד, or rather the Keri נִוְדִי, from נִוֹד *vagatus est*, is better represented by the Septuagint μεταναστεύς, *transmigra*. Vulg. and it is rendered *migratio* in other places, as in Pf. lvi. 9. נְיִ סְפִרְתָּה אֶתָּה, *migrationes meas numerasti*; and in Prov. xxvii. 8. כְּצֹפֹר נִוֹדֶת מִן־קֶנֶה, *sicut avis vagans a nido suo*. It is the same idea as the land of Nod, אֶרֶץ נֹד, *terra migrationis*.

VER. 2. That they may privily shoot at the upright in heart.] What is here rendered "privily," is אֶפֶל "darkness," which is better translated by the Septuagint, ἐν σκοτεινότητι, *in obscuro*. Vulg. ἀσέληνην νύκτα, as Theodoret says, "night without a moon." It is rendered "darkness" in Psalm xci. 6.

VER. 3. If the foundations be destroyed, what can the righteous do?] This agrees with Montanus, *Quoniam fundamenta destruentur, justus quid operatus est?* כִּי הִשְׁתּוֹת יִהְיֶה סֹף, צְדִיק מַה־פֶּעַל? The Septuagint have rendered it, ὅτι ἂ κατήρῃσω, καθῖλον (or as the Vatican read it, ἂ σὺ, and αὐτοὶ καθῖλον)

καθῆilon) ὁ δὲ δίκαιος τί ἐποίησεν; *Quoniam quæ tu perfecisti, ipsi destruxerunt; justus autem quid fecit?* Vulg. It appears that the Septuagint read the verb in kal, יְהָרִסוּן *destruent*, or in a præterite sense, *destruxerunt*; they took הַשְׁתוֹת as *disposita*, ἀναρριζόμενα, from שָׁוַת *disposuit*.

PSALM XII.

VER. 5. I will set *him* in safety *from him* that puffeth at him.] לֹא אֶשֶׁת בְּיָשׁוּעַ יְפִיחַ לוֹ. Our translators have here followed Pagninus, *Ponam in salute ab eo, qui deridendo sufflat in eum*. Montanus, to bring it nearer the letter of the original, has made it, *ponam in salute, illaqueabit eum*; the verb יְפִיחַ has made the difficulty. The Septuagint have rendered this in the first person, by παρρησιάζομαι ἐν αὐτῷ, thus, θήσομαι ἐν σωτηρίῳ, παρρησιάζομαι ἐν αὐτῷ, *ponam in salutari, fiducialiter agam in eo*. Vulg. The first sense of παρρησιάζομαι is “to speak freely,” and the Hebrew might be brought to this sense, if the פ were changed to a ש, without any change in the pointing יְפִיחַ “he will speak,” or יִשְׁאֵל, “I will speak,” from שָׁוַת, *eloqui*; or if it was without the yod prefixed, שִׁיחַ, “speech” לוֹ “to him.” This word is in
Psalms

Palm lxix. 13. יְשִׁיבוּ בִּי יֹשְׁבֵי שַׁעַר. *eloquentur in me sedentes in porta.*

It may be remarked that in the Miclal it is said, that יָפִיחַ implies דְּבֹר, "speaking," and Aben Ezra on the passage explains it יְדַבֵּר, and he quotes Prov. vi. 19. יָפִיחַ כְּזָבִים עַד שֶׁקֶר. *loquitur mendacia testis falsitatis*; which however Montanus renders *efflabit*. The Hebrew might run thus, אֲשִׁיחַ לוֹ παρρησιάζομαι ἐν αὐτῷ; in short they seem all to be right; *efflare* is only to note the mode of speaking, which the Septuagint thought might be best conveyed by παρρησιάζομαι. In Pf. x. 5. they render the same word by κατακυριεύσει, "he shall domineer over." It signifies insolence, whether in speaking or action; To puff at, to swagger.

VER. 7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.] In the latter sentence Montanus makes it not *them*, but *him*. The Septuagint make it ἡμᾶς, us; the original וְיִ will agree with either, but not with our translation. The Septuagint make it *us* in the preceding sentence, Σὺ, Κύριε, φυλάξεις ἡμᾶς, which does not agree with the Hebrew.

VER.

VER. 8. The wicked walk on every side, when the vilest men are exalted.] סְבִיב רָשָׁעִים יִתְהַלְכֹּן, זְלוֹת לִבְנֵי אָדָם : *circumquaque impii ambulant, secundum exaltare, vilitas filiis hominum* ; or, as it is expressed less obscurely by Pagninus, *In circuitu impii ambulant, cum exaltant ipsi vilitas filiis hominum*. The former part of the verse agrees in the Hebrew and the Septuagint : The latter part is thus rendered, καὶ τὸ ὕψος σου ἐπολύωρησας τὰς ὑψάς τῶν ἀνθρώπων : *Secundum altitudinem tuam multiplicasti filios hominum*. Vulg. but *multiplicasti* seems neither a translation of ἐπολύωρησας, nor of the original זְלוֹת, which word is rendered *vilitas* by Montanus, (but it should be *vilitates*, for it is a noun plural,) and οἱ ἐψηλῆις, by Symmachus : ἐπολύωρησας would be better rendered, *in pretio habuisti*, as it is by some, which seems to give a good sense to the passage, though different from the one obtained by the Hebrew word, in the above sense of it given by Montanus. To warrant such a translation as ἐπολύωρησας, it should seem, the Septuagint ought to have had before them some such word as נִצְרָת or הִצְלָת, or נִטְרָת, or שְׁמֵרָת, or, what is nearer to the present text in form, סְכוּת *obtexisti*, from סָכַךְ

כִּי *obtegit*. The rendering of Symmachus agrees exactly with that of our translators, ὅταν ὑψωθῇ ἐν ἐκτελείῃ τῶν ὅσων τῶν ἀνθρώπων, which agrees with the Hebrew, if וְלִוְיָהּ is taken in the above sense. Πολυωρήσεις is used in Psalm cxxxviii. 3. and is rendered by the Vulgate as here, *multiplicabis*; but the Hebrew is תַּרְחֲבֵנִי, which I should conjecture to be mistaken for תַּרְבֵּנִי from רָבַב, *multiplicavit*, which would indeed justify the rendering *multiplicabis me*.

PSALM XVI.

VER. 1. *O my soul*, Thou hast said unto the Lord.] אָמַרְתָּ לַיהוָה *dixisti Domino*: The Septuagint is in the first person, εἶπα τῷ Κυρίῳ, and the Hebrew will correspond with it, by subjoining a י to the verb, making it, אָמַרְתִּי, *dixi*. Our translators have introduced, *O my soul*, it may be supposed, because the verb being in the feminine, it might be addressed to נַפְשִׁי, *O my soul*, which is feminine, and which may be considered as here understood.

VER. 2. My goodness extendeth not to thee,

VER. 3. *But* to the Saints that *are* in the earth, and to the excellent, in whom is all my delight.] לַקְדוֹשִׁים אֲשֶׁר בָּאָרֶץ חֲסִידֶיךָ כָּל־

חֲקִיעֵיבָם. Our translators, connecting the sense of the third verse with the preceding, are not supported by any of the translators; Aben Ezra, however, on the place, connects the two verses in the same manner. Montanus has it, *In sanctis qui in terra ipsi; et inclitis omnis voluntas mea in eis.* The Septuagint have given a different sense, τοῖς ἁγίοις, τοῖς ἐν τῇ γῇ θαυμάσωσιν πάντα τὰ θελήματα αὐτῶν ἐν αὐτοῖς. *Sanctis, qui in terra ejus, mirificavit omnes voluntates suas in eis.* Vulgate. To this sense the original will correspond, if the ו in וְאֲדִירִי is changed to י, and the final י left out; it may then be pointed יֲאֲדִיר, as the third person future, in hiphel, *magnificabit*, from אָדָר, which seems sufficient warrant for θαυμάσωσιν: The same word is in Isaiah, xlii. 21. וְיֲאֲדִיר תּוֹרָה, יְגִדִּיל תּוֹרָה, *magnificabit legem, et illustrabit*, "he will magnify the law, and make it honourable." Engl. Ver.: Then change the suffix yod to a suffix vau, making חֲפִצּוֹ, for θελήματα αὐτῶν, after which the sentence will run thus: לְקִדְוָשִׁים, אֲשֶׁר-בְּאֶרֶץ, חֲמָה יֲאֲדִיר כָּל-חֲפִצּוֹ-בָם. *Sanctis qui in terra, ipsis magnificabit omnes voluntates ejus in eis*, and agree with the Septuagint, except in the tense, which is a common variance.

VER.

VER. 4. Their Drink-offerings of blood will I not offer.] בִּלְאִסִּיד נִסְכֵּיהֶם מַדָּם : *Non libabo libamina eorum de sanguine.* Mont. The Septuagint is, οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων : *Non congregabo conventicula eorum de sanguinibus,* Vulg. and this will agree with the Hebrew, if read, as they seem to have read it ; that is, by changing the ם in the verb into a ן, and prefixing it to the ס ; then transposing the כ in both the verb and noun, so as to stand before the ן, making the sentence thus, בִּלְאִכְנִס כְּנִסְיָהֶם מַדָּם. “ I will not gather their synagogues of blood,” as in Psalm cxlvii. 2. נִדְּחֵי יִשְׂרָאֵל יִכְנֹס. *expulsos Israel congregabit.* Mont.

VER. 9. And my glory rejoiceth.] וַיִּגַּל כְּבוֹדִי *et exultavit gloria mea.* Mont. In the Septuagint it is ἡγαλλιάσται ἡ γλῶσσά μου. These translators seem to have read the noun without the ן, and with a tzeri under the beth, כְּבֹדִי signifying “ my liver,” as in Lament. ii. 11. which corresponds better with לִבִּי, “ my heart,” in the foregoing sentence, than כְּבוֹדִי “ my glory : ” “ My heart is glad, and my liver (or tongue) rejoiceth.”

VER. 11. Fulness of joy.] שִׂבְעַ as at present pointed, is a noun, as here rendered, and as

Montanus has it, *saturitas*; but the Septuagint having rendered the sentence πληρώσεις με εὐφροσύνης, *adimplebis me lætitiâ*, Volg. must have taken it for a participle, שבע שמחות “filling, or satisfying [*me understood*] with joy.”

PSALM XVII.

VER. 3. Thou hast tried me, *and* thou shalt find nothing: I am purposed, *that* my mouth shall not transgress.

VER. 4. Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.] This agrees with Pagninus, and with the Hebrew:

3. צָרַפְתָּנִי בִלְתִּמְצָא וּפְתִי בִלְיַעְבֵּר פִּי.
4. לַפְעֻלֹת אָדָם בְּדִבַּר שְׁפָתֶיךָ; אֲנִי שֹׁמְרֵתִי
אֲרָחוֹת פְּרִיץ.

3. *Conflasti me, non invenisti* [*in me iniquitatem; quod*] *cogitavi, non transibit os meum.*

4. *Quod ad opera hominum, [aliorum] per verbum labiorum tuorum; ego custodivi semitas dissipatoris.* Pagn.

But the Septuagint read it otherwise, and divide the sentences differently, thus:

3. Ἐπὶ

3. Ἐπύρωσάς με, καὶ οὐκ εὗρίθην ἐν ἐμοὶ ἀδικίαν.

4. Ὅπως αὖ μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων,

Διὰ τοῦς λόγους τῶν χειλέων σου ἰγὼ ἐφύλαξα
ὁδὸς σιληράς.

3. *Igné examinasti me, et non est inventa in me iniquitas.*

4. *Ut non loquatur os meum opera hominum, propter verba labiorum tuorum ego custodi vias duras.* Vulg.

So that instead of *וַיִּמְדֵּי* *cogitavi*, they read it as a noun, thus, *וַיִּמְדֵּי scelera me*; from *וַיִּמְדֵּי scelus*, or *iniquitas*, as in Pf. xxvi. 10. a word which Pagninus supplied by interpolation. This noun has sometimes a *ו* prefixed, and in that form is used both in a good and a bad sense; without the *ו*, as here, it is always in a bad sense. The root is *וַיִּמְדֵּי cogitavit, molitus est*. After this alteration the Hebrew will correspond exactly with the division of the Septuagint, and will read thus :

צִרְפָּתִי בַל תִּמְצֵא וַיִּמְדֵּי;

בַּל-יַעֲבֹר פִּי לַפְעֻלֹת אָדָם;

בְּדָבָר שִׁפְתֶיךָ, אֲנִי שִׁמְרָתִי אֲדַחוֹת פְּרִיץ.

Conflasti

Conflasti me, non invenisti iniquitatem meam ; non transgredietur os meum ad opera hominum ; in verbis labiorum tuorum, ego custodivi vias duras.

VER. 7. Shew thy marvellous loving kindness.] What our translators render "shew," and Montanus *segrega*, הַפְּלָה, the Septuagint make θαυμάσιον, *mirifica*, &c. Vulg. which agrees with the Hebrew, as they probably read it, namely, with a final א, instead of a ה, הַפְּלָה "to make wonderful," being the hiphel of פָּלָא *mirum est*. I had made the same observation on this word in Psalm iv. 3. which was there rendered by the same word in the Greek, and in Montanus, but not in our English : There it was "set apart," here it is "shew."

VER. 14. From men, *which are* thy hand ; O Lord, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid treasure.] מִמַּחֲסֵי יָדְךָ, יְהוָה, מִמַּחֲסֵי מַחֲלָדִי, חֶלֶקֶם בְּחַיִּים, וְצִפּוֹנְךָ תִּמְלֵא בִטֶּן : *A viris manus tuæ, Domine, a viris de tempore ; pars eorum in vitâ, et abscondito tuo implebis ventrem eorum.* Mont.

The

The Septuagint read this differently :

Ἀπὸ ἐχθρῶν τῆς χειρὸς σου,

Kýrie, ἀπὸ ὀλίγων ἀπὸ γῆς.

Διαμίρισον αὐτοὺς ἐν τῇ ζωῇ αὐτῶν,

Καὶ τῶν χειρὸν μίμνων σε ἐπλήσθη ἡ γαστήρ αὐτῶν.

Ab inimicis manus tuæ,

Domine, a paucis de terrâ.

Divide eos in vitâ eorum,

*Et de absconditis tuis adimpletus est venter
eorum.*

Vulg.

The Hebrew agrees with this division and sense, if a few changes are made; if the latter מַמְחִים is changed to מַמְעִים it will be ὀλίγοι, as in Ps. cix. 8. יְהוֹי־יָמָיו מַעִים “let his days be few.” If חֶלֶק has a patha under the ח, and a tzeri under the ק, instead of the present pointing, thus, חֶלֶק, it will be an imperative, in piel, of חָלַק *divisit*, corresponding with διαμίρισον : The whole passage will run thus :

מַמְחִים יְדֶךָ.

יְהוֹה מַמְעִים מַחֲלֶךְ;

חֶלֶק בְּחַיִּים.

דַּצְמוֹנֶךָ תִּמְלֵא בִטְנִי.

A viris

A viris manûs tuæ;
Domine, a parvis terra;
Divide eos in vitâ eorum,
Et abscondito tuo implebis ventrem eorum.

VER. 15. I will behold thy face, &c.] — אֶרְאֶה
 פָּנֶיךָ *Ego videbo facies tuas.* Mont. The Septu-
 agint have it, ὁφθῆσθαι, *Ego autem apparebo.*
 Vulg. These translators read the verb in niphâl,
 thus, אֶרְאֶה “I will be seen.”

PSALM XVIII.

VER. 23. I was also upright before him, and
 I kept myself from mine iniquity.

VER. 24. Therefore hath the Lord recom-
 pensed me according to my righteousness, ac-
 cording to the cleanness of my hands in his sight.]
 Our Translators follow Pagninus and Montanus,
 in making these past tenses. The Septuagint
 make them future, and they are in the future
 form in the Hebrew, which seems a more suita-
 ble sense; but they become past tenses by the
 conjunctive ׀ having a patha, which makes it
 conversive. The Septuagint read it as with a
 sheva; which they were at liberty to do, as it
 had no pointing at all in their copies.

VER.

VER. 26. With the pure thou wilt shew thyself pure.] Here the Septuagint have rendered נָבַר *factus mundus*, the niph'al participle of בָּרַר, by the same word which Aquila uses in Psalm ii. 12. for בָּרַר, thus, μετὰ ἐκλεκτοῦ ἐκλεκτός ἐσθι, *cum electo, electus eris*. Vulg.

VER. 29. For by thee have I run through a troop; and by my God have I leaped over a wall.] These are in the future in Pagninus, and Montanus; so they are in the Septuagint, and in the Hebrew. The Septuagint make the first verb passive, ῥυσθήσομαι ἀπὸ πειρασμῶν, *eripiar a tentatione*. Vulg. with which the Hebrew corresponds, כִּי בָרַךְ אֶרֶץ נָדוּד *Quoniam in te evadam exercitum*; but Pagninus and Montanus have made it active, *percurram, conteram*; and indeed it is pointed in kal, but the sense is neuter.

VER. 34. He teacheth mine hands to war, so that a bow of steel is broken by mine arms.]— מְלִמֵּד יָדַי לַמִּלְחָמָה וְנִחַתָּה קֶשֶׁת־נְחוּשָׁה וְרוּעֹתַי *Docens manus meus ad bellum, et conteritur arcus æreus brachiis meis*. Mont. The Septuagint render it, διδάσκων χεῖράς μου εἰς πόλεμον, καὶ ἔθρε τόξον χαλκοῦν τὰς βραχίονάς μου. *Qui docet manus meas ad prælium, et posuisti arcum æreum brachia mea*. Vulg.

The Hebrew word וְנָחֲתָהּ, which the Septuagint have rendered *ἐλάττω*, must have been read by them, as if the ה was a ת, וְנָחֲתָהּ, “and thou hast given;” the paragogic ה may remain in this form, as well as when the verb was considered as governed of the feminine קָשָׁת; this is no uncommon usage. Jerome has conveyed a sense, which is agreeable to that of the Septuagint, *componens, quasi arcum æreum, brachia mea.*

VER. 35. Thy gentleness hath made me great.] *וְעֲנֻתְךָ תִּרְבֵּנִי Et mansuetudo tua multiplicabit me.* Mont. This is a future in the Hebrew, and so is rendered by Pagninus, and Montanus. The Septuagint have made it past, *ἀνέσχεσεν, correxit.* Vulg. and so has Jerome, *multiplicavit me.* The original רַבב should have a sense (besides that of *multiplicare*, given by Jerome, Pagninus, and Montanus) which would correspond with the Septuagint, “to set up,” “to make master,” or, “a great officer;” at least the noun made from it has that sense in Esther, i. 8. *עַל כָּל־רַב בֵּיתוֹ super omni magno domus sua*, “to all the officers of his house;” which Aben Ezra upon this passage quotes as a similar sense. The original עֲנֻתְךָ, *mansuetudo tua*, does not appear any

any where to have the sense of *παῖδια*, which the Septuagint have given it. The Chaldee paraphrast renders it by *וּבְמִימָרָךְ*, *et in verbo tuo*.

VER. 37.] I have pursued, &c. neither did I turn, &c.

VER. 38. I have wounded, &c.] These are futures in the Hebrew, and Septuagint, and in Jerome.

VER. 44. The strangers shall submit themselves unto me.] *בְּנֵי נֹכַר יִכְחֹשׁוּ־לִי* *Filii extranei mentientur mihi*. Mont. The Septuagint render the original closely, *οἱ υἱοὶ ἀλλοτρίοι ἐψεύσαντό μοι*. *Filii alieni mentiti sunt mihi*. Vulg. *כָּחַשׁ* signifies *mentitus est*. Our translators have elsewhere, as will be seen, still rendered it, “submit themselves.” Aben Ezra interprets it, “shall be made liars,” that is, they will be deceived in all the boasting they have made of their strength.

PSALM XIX.

VER. 4. Their line is gone out through all the earth.] The original *קוֹם* does signify “their line;” but the Septuagint have rendered it *ἐξίγγοις*, *sonus*, so they must have read the word, with a *ל* between the *ו* and the *ם*, thus, *קוֹלָם* “their

"their voice," which is the very word that ends the preceding verse. Jerome must have read it so, for he has it *sonus eorum*.

VER. 4. In them hath he set a tabernacle for the sun.] The Septuagint have it, τῷ ἡλίῳ ἔθετο τὸ σκηνώμα αὐτῷ. *In sole posuit tabernaculum suum.* Vulg. The English agrees with the Hebrew : לְשִׁמְשׁ שֶׁם־אָהֵל בָּהֶם. *Soli posuit tabernaculum in eis.* Mont.

VER. 11. Moreover, by them is thy servant warned; and in keeping of them there is great reward.] נִסְעֵבְרְךָ נֹחֵר בָּהֶם ; בְּשִׁמְרֵם עֲקֹב רַב. *Etiam servus tuus illustratur in eis ; in custodiendo ea merces multa.* Mont. Warned, and keeping, are two different words in the Hebrew, but the Septuagint have rendered them both by φυλάσσω. This suits very well for the latter, but the former has in it the idea of admonishing, as in Exod. xviii. 20. וְהִזְהַרְתָּם אֹתָם. *et monebis eos* ; and so in Ezekiel, xxxiii. in ver. 4, 5, 6. it is repeated, לֹא נֹחֵר and הוּא נֹחֵר for *non cavit*, and *cavit*. Thus in the Chaldee this word has the sense of being warned to keep, or observe ; In the שְׁלֻחַן עֲרוּךְ *Schulcan Auruch*, (a book of great authority among the Jews in all questions of their rites, and ceremonies) this word is adopted as a technical term,

term, and placed at the head of the different precepts, to admonish the reader to the observance of them.

PSALM XX.

VER. 3. Remember all thy offerings, and accept thy burnt offerings.] יִשְׁנֶה *incineret*, by both Montanus and Pagninus; but instead of *incineret*, or "accept thy burnt offerings," the Septuagint have *πινάτω*, *pingue fiat*, Vulg. or rather, I should think, *pingue faciat*. Jerome makes it *pingue fiat*; either of these latter senses agrees with the Hebrew verb, according as it is pointed in piel, יִשְׁנֶה *pinguefaciat*, or pual, יִשְׁנֶה *pinguefiat*; in which sense of "fat" the Septuagint are supported by Raschi, who says it implies שומן the Chaldee for, "fat," which never signifies "oil," as שמן does, and he quotes Deut. xxxi. 20. וְשִׁבַּע וְשֵׁן *et saturabitur, et impinguebit se*. Mont.

VER. 5. In the name of our God we will set up our banners.] וּבִשְׁם אֱלֹהֵינוּ נִדְגֵּל *Et in nomine Dei nostri vexillum elevabimus*. Mont. The Septuagint have rendered it, ἐν ὀνόματι θεῶν ἡμῶν μεγαλυνθησόμεθα. *In nomine Dei nostri magnificabimur*. Vulg. These translators, therefore, must

must have read the Hebrew, as if the נ and ד were transposed, and it was pointed in pual, נִדְּלָל "we shall be magnified," from נִדְּלָל *magnum est*. Jerome took it in another sense, *ducemus choros*, as if dancing with banners flying.

VER. 9. Save, Lord, let the King hear us when we call.] הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרֵאנוּ. *Domine, serva, Rex exaudiet nos in die clamare nos*. Mont. The Septuagint here understood it, Κύριε, σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν, ἐν ᾗ ἂν ἡμεῖς ἐπικαλεσώμεθα σι. *Domine, saluum fac regem, et exaudi nos, in die quā invocaverimus te*. Vulg. which is good sense, but, the Hebrew seems to require the transition made in our version; for if הַמֶּלֶךְ followed the verb הוֹשִׁיעָה it should rather have before it אֶת the sign of the accusative case, for such is the usage after this verb, more constantly than after any other. In the instance of other verbs, where the accusative case is clear, it is not regular to introduce the preposition אֶת, which is seldom used but to distinguish the noun that is governed, from the noun that governs the verb. To correspond with the Greek, the Hebrew should read thus: הוֹשִׁיעָה הַמֶּלֶךְ וַעֲנֵנוּ בַּיּוֹם קָרֵאנוּ *Domine, serva regem, et exaudi nos in die clamare nos*.

PSALM XXI.

VER. 12. Thou shalt make ready *thine arrows* upon thy strings, against the face of them.]—

בְּמִיתְרֶיךָ תְּכַוֵּן עַל־פְּנֵיהֶם. *In funibus tuis præparabis [sagittas] contra faciem eorum.* Pagn.

Our translators have interpolated *thine arrows*, in order to make sense of the word, which they thought, after Pagninus and Montanus, they must translate “strings,” or “ropes.” The Septuagint have, ἐν τοῖς περιλοίποις σου ἑτοιμάσεις τὸ πρόσωπον αὐτῶν, *In reliquiis tuis præparabis vul-tum eorum.* Vulg. which Theodoret explains,—the punishments that remain, you may bring upon those, who think they have escaped; and inflict it upon them, if they cannot be brought to turn to you. The Hebrew word, which has been translated “strings,” signifies *περίλοιποι*, if the first י is changed to a ו; it will then make בְּמִיתְרֶיךָ *in remanentibus tuis*, from יתר in the hiphil *relictum*, or *residuum esse fecit*.

PSALM XXII.

VER. 1. *Why art thou so far from helping me, and from the words of my roaring.*] דְּבַר שְׁאֲנִיתִי

verbis

verbis ruginis mei. Mont. which is properly translated, as the Hebrew now stands ; so in Amos, iii. 8. אֲרִיָּה שָׁאֵן *leo rugit* ; but the Septuagint read it otherwise, for they render it, μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου, *Longè a salute mea verba delictorum meorum.* Vulg. which will agree with the Hebrew sense of שְׁאֵנִי now rendered “ my roaring ” if it has a נ in it, instead of an א thus, שְׁנַנְתִּי “ my ignorance,” from שָׁנָה *erravit*. It signified properly sins of ignorance, as in Lev. v. 18. עַל־שְׁנִנְתִּי אֲשֶׁר־שָׁנָה *super ignorantia sua quæ ignoravit.* Mont.

Theodoret notices this peculiar reading in the Septuagint ; and that Aquila renders this word ἐρυχήματος μου, Symmachus ὀδυμῶν μου, and Theodotion βοήσεώς μου ; and he exerts himself to explain, how παραπτωμάτων μου could be put into the mouth of Christ, who is prophetically supposed to be the speaker ; he solves this, by supposing that our Lord is made to speak in the person of sinful man, for whom he died. Jerome read it as the text now stands, and makes it *verba ruginis mei.*

VER. 2. And am not silent.] וְלֹא־דוּמִיָּה לִי. *Et non silentium mihi.* Mont. The Septuagint have rendered it καὶ ἐκ τῆς ἀνομιᾶς ἡμετέρας, *et non ad infipientiam*

pedes meos. Pagn. The Hebrew is properly rendered by Montanus, not *foderunt*, as Pagninus had made it, but *quasi leo*, for that is the only sense to be got out of פָּדָה. The Septuagint have ὥρξατο χεῖράς μου καὶ πόδας μου. *Foderunt manus meas, et pedes meos*. Vulg. so that they, no doubt, read the verb in the Hebrew text without an א, and with a final ו, instead of a י; thus, פָּדָה, which signifies *foderunt*, from פָּדָה *fodit*. See the same word, Psalm lx. 6. and lvii. 7. in the latter of which passages the Septuagint have rendered it by this word ὥρξατο. Jerome renders it, *fixerunt manus meas*.

VER. 29. All they that go down to the dust shall bow before him, and none can keep alive his own soul.] The latter part of the sentence agrees with Pagninus, and Montanus, *et animam suam non vivificabit*. וְנַפְשׁוֹ לֹא חַיָּה; but the Septuagint give another sense, which equally agrees with the Hebrew, as it might probably have been once written: Καὶ ὃ ψυχὴ μου ἀντὶ ζῆ, *et anima mea illi vivit*. Vulg. So that the ו suffixed to וְנַפְשׁוֹ was then a י, and the א in the negative לֹא was a ו, thus, וְנַפְשׁוֹ לוֹ *Et anima mea illi*.

VER. 30. A seed shall serve him.] זרע יַעֲבֹדֵנוּ
Semen serviet ei. Mont. The Septuagint, in the
 Vatican copy, have σπέρμα μου, *semen meum.* Vul.
 which Theodoret, who reads it in the same man-
 ner, explains, of those who are born again to
 Christ of faith. The Alexandrian copy has αὐτῷ;
 the Hebrew would agree with either, by suffixing,
 in the one case, אֵי, in the other אַי, thus, זָרַעִי
 or זָרַעוּ.

VER. 30. A seed shall serve him, it shall be
 accounted to the Lord for a generation.

VER. 31. They shall come, and shall declare his
 righteousness unto a people, that shall be born,
 that he hath done this.] This corresponds very
 well with the Hebrew, as now divided, and is
 the rendering of Pagninus, and Montanus:

30. זרע יַעֲבֹדֵנוּ ; יִכְפֹּר לְאֹדְנֵי לְדוֹר.
 31. יִבְאוּ, וְיַגִּידוּ צְדָקָתוֹ, לְעַם נִוְלָד, בִּי עֲשֵׂה.

30. *Semen serviet ei ; narrabitur Domino in ge-
 nerationem.*

31. *Venient, et nunciabunt justitiam ejus, populo
 genito, quia fecit.*

The Septuagint read it otherwise :

Καὶ τὸ σπέρμα μου θαλεῦσει αὐτῷ.

Ἀναγγελεῖσθαι τῷ Κυρίῳ γενεὰ ἡ ἐρχομένη,

Καὶ ἀναγγεῖλαι τὴν δικαιοσύνην αὐτοῦ

Λαῷ τῷ τιχθησομένῳ, ὃν ἐποίησεν Κύριος.

Et semen meum serviet ipsi.

Annunciabitur Domino generatio ventura,

Et annuntiabunt justitiam ejus

Populo qui nascetur, quem fecit Dominus. Vulg.

If a י were suffixed to זרע in the Hebrew, and if the ο were changed to οτι in the last line of the Greek, as before stated, the two texts would correspond exactly thus:

זרע יעבדנו
יספר לאדני לדור יבאו
ויעדו צדקתו
לעם נולד כי עשה

Semen serviet ei,

Narrabitur Domino, generationi quæ venient,

Et nuntiabunt justitiam ejus

Populo qui nascetur, quia fecit. Vulg.

The words לדור יבאו when read as here proposed, *generationi, quæ venient*, seem to have an appropriate connexion with לעם נולד *populo qui nascetur*, in the subsequent line, and to add force to the whole passage.

Theodoret thinks the γενὰ ἡ ἐρχομένη points out, beyond controversy, that David meant, this Psalm should not be understood of himself.

PSALM XXIV.

VER. 7. Lift up your heads, O ye gates.]—
 .ראשיכם שערין שׂאוּ Elevate, portæ, capita ves-
 tra. Mont. The Septuagint have it, ἀρᾶτε πύλας,
 καὶ ἀρχοντας, ὑμῶν, Attollite portas, Principes, vestras.
 Vulg. where the translators appear to have con-
 sidered some word in the text as signifying Prin-
 ces, and the most obvious one is ראשים "heads,"
 but that word having the possessive כֶּם suffixed,
 which is wanted for another word in the sentence,
 it is probable they pitched upon some other word
 for this purpose; and probably they read it so,
 "lift up," שְׂעָרִים "ye Princes," שְׂעָרֵיכֶם "your
 gates," by a transposition of some letters, the
 change of one, and the rejection of another. See
 Psalm cxix. 161.

PSALM XXV.

VER. 14. The secret of the Lord is with them
 that fear him.] סֵדֵר יְהוָה לִירְאָיו. Secretum Do-
 mini timentibus eum. Mont. It is secret, as the
 text now stands, but the Septuagint read it other-
 wise, Κραταίσμα Κύριος τῶν φοβημένων αὐτὸν. Firma-
 mentum Dominus timentibus eum. Vulg. Prefixing
 a י to the noun would make it יסוד fundamentum,
 firma-

firmamentum. See Prov. x. 25. תְּדִיק יסֹד עוֹלָם. *et justus fundamentum seculi.* Mont.

PSALM XXVII.

VER. 6. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy.]—
וַעֲתָה יָרוֹם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי; וְאֶזְבַּח
בְּאֹהֶלִי וּבְחֵי תְרוּעָתִי. *Et nunc exaltabit caput meum
super inimicos meos circuitibus meis; et sacrificabo in
tabernaculo ejus sacrificia vociferationis.* Mont. The
Septuagint have divided this somewhat differ-
ently, Καὶ νῦν ὕψωσιν τὴν κεφαλὴν μου ἐπ' ἰχθρῆς μου.
ἐκύκλωσα καὶ ἔθυσα ἐν τῇ σκηνῇ αὐτῆς θυσίαν ἀλαλαγ-
μῶν. *Et nunc ecce exaltavit caput meum super inimi-
cos meos. Circuiui et immolavi in tabernaculo ejus
hostiam laudis et jubilationis.* Vulg. Thus סְבִיבוֹתַי
which the English translators, following Monta-
nus and Pagninus, render “round about me,”
the Septuagint made a verb; reading it as if the
first ב and י were left out; it would then be,
סְבִירוֹתִי “I have surrounded,” from סָבַב *circum-*
dedit, as in Eccles. ii. 20. אֲנִי וְסְבִירוֹתִי אֲנִי *et versum sum*
ego; and in Eccles. vii. 25. אֲנִי וְלִבִּי אֲנִי *circuiui ego, et cor meum.*

VER.

VER. 8. *When thou saidst, seek ye my face, my heart said unto thee, thy face, Lord, will I seek.*] Which follows Montanus, and the Hebrew לֵךְ אֶמְרָ לִבִּי בִקְשׁוּ פָנַי אֶת־פָּנֶיךָ יְהוָה. *Tibi dixit cor meum, quærite facies meas; facies tuas, Domine, quæram.* Mont. The Septuagint state it somewhat differently, τοῖς εἶπεν ἡ καρδία μου, ἐξεζητήσα τὸ πρόσωπόν σου, τὸ πρόσωπόν σου Κύριε, ζήτησω. *Tibi dixit cor meum, exquisivit te facies mea, faciem tuam, Domine, requiram.* Vulg. Some read it, ἐξεζητήσῃ σε τὸ πρόσωπόν μου, which conforms with the Vulgate. The variation from the Hebrew is very small, and the wording of the original might possibly have warranted either of those variations, the difference being only in changing the persons, from בִקְשׁוּ to בִקְשֵׁתִי ἐξεζητήσα, or בִקְשׁוּ ἐξεζητήσῃ.

VER. 13. *I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living.*] לֹוֹא הֶאֱמַנְתִּי לִרְאוֹת בְּטוֹב־יְהוָה נִסִּי בְּאֶרֶץ חַיִּים. *Nisi crederem, videre in bonitatem Domini in terrâ viventium.* Mont. The Hebrew beginning with לֹוֹא, *nisi*, our translators were driven to fill up the sense by the words in italics. The Septuagint render the passage without regard to this

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this elipsis, saying plainly, πιστεύω τῷ ἰδῖν τὰ ἀγαθὰ Κυρίου ἐν γῇ ζώντων. *Credo videre bona Domini in terrâ viventium.* Vulg. and so does Jerome, *Ego autem credo quodd videam, &c.*

PSALM XXVIII.

VER. 5. He shall destroy them, and not build them up.] יְהָרֵסם וְלֹא יִבְנֵם. *Destruet eos, et non ædificabit eos.* Mont. The Septuagint have put these verbs in the second person, καθελῖς—οἰκοδομήσεις; to warrant which, they must have read those verbs with a ת, thus, תְּהָרֵסם וְלֹא תִבְנֵם. *destrues eos, et non ædificabis eos.*

VER. 8. The Lord is their strength.] So is the Hebrew יְהוָה עֹז לִמִּי *Dominus fortitudo eis.* Mont. but the Septuagint have it, Κύριος κραταίωμα τῷ λαῷ αὐτοῦ. *Dominus fortitudo plebis suæ.* Vulg. So that they must have read instead of לִמִּי *eis*, לְעַמּוֹ *populo suo*, which very words are in the last verse of the following Psalm.

PSALM XXIX.

VER. 1. Give unto the Lord, O ye mighty, give unto the Lord glory and strength.] הָבוּ לַיהוָה כְּבוֹד וְעֹז. *Date Do-*
mino

mino filios arietum, date Domino gloriam, et fortitudinem. Mont. *O ye mighty, or ye sons of the mighty,* is a good translation of פְּנֵי אֱלִים, which Montanus and Pagninus here rendered *filios arietum*. The Septuagint have, it is true, υἱὸς ἀρίων, but probably their text had a י in it, אֱלִים, for this word does not signify *rams* without the י, as may be seen in Numb. xxix. 14. 17. 20. 23. 24. and other places. Jerome adheres to the idea of *filios arietum*.

This is one of the passages, where Origen is said to have inserted a double version; he introduces these words, υἱοὶ θεῶ, “ye sons of the mighty,” making the passage thus, ἐνέγκατε τῷ Κυρίῳ [υἱοὶ θεῶ, ἐνέγκατε τῷ Κυρίῳ] υἱὸς ἀρίων, as a preferable rendering to the other.

VER. 2. Worship the Lord in the beauty of holiness.] הִשְׁתַּחֲוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ. *Incurvate vos Domino in decore sanctitatis.* Mont. which Jerome makes, in *decore sancto*. The Septuagint have it, προσκυνήσατε τῷ Κυρίῳ ἐν αὐτῇ ἀγίᾳ αὐτοῦ, *Adorate Dominum in atrio sancto ejus.* Vulg. so that they did not read it בְּהַדְרַת in *decore*, but בְּחֹרֶר in *camerâ*, as in 1 Kings, xx. 30. xxii. 25. or thus, בְּחֻצֹת in *atriis*, as in Isaiah, lxii. 9.

בְּחִצְרוֹת קִדְשִׁי “ in the courts of my holiness.” the whole passage will thus correspond with the Septuagint, [בַּחֲרָר or] לִיְחֹוֹחַ בְּחִצְרָתָאֲדֹנֵינוּ. *adorate Dominum in atrio [vel, in camerâ] sancti ejus.* בַּחֲרָר *in camerâ*, is in Exod. vii. 28.

V. R. 6. He maketh them also to skip like a calf: Lebanon and Sirion like a young unicorn.] This follows Montanus and Pagninus, and agrees with the Hebrew, וִירָקְדָם כְּמוֹ-עֵגֶל; לְבָנוֹן וְשִׁרְיֹון *Et exilire faciet eas sicut vitulum; Lebanon et Sirion sicut filium unicornium.* Mont. but the Septuagint have read it differently, Καὶ λεπ-
 τυνέῖ αὐτὰς ὡς τὸν μόσχον τῆς Λιβάνος καὶ ὁ ἠγαπημέ-
 νος ὡς υἱὸς μονοκερώτων. *Et comminuet eas tanquam vi-
 tulum Lebani; et dilectus quemadmodum filius unicor-
 nium.* Vulg. Theodoret, who is our best autho-
 rity for explaining the text of the Septuagint, says, that Lebanon here means Jerusalem, for which he quotes Zech. xi. 1. to which he might have added Isaiah, x. 34. and applied the image of Lebanon to the whole Jewish people: He considers the calf as their calf of Horeb; and the meaning is, that God will destroy all idols, as he did the calf of Horeb, and their worshippers; but his beloved people shall be victorious against
 their

their enemies. This comment may help a little to reconcile the Greek and Hebrew texts: The verb וִירְקִיעַם which is translated *et exilire faciet*, might easily be mistaken for וִירְקִיעַם from רָקַע *distendit*, or וִירְקִיעַם from רָקַק *comminuet*, as in 2 Sam. xxii. 43. אֲדָקֶם אֲרָקֶם *comminuam eos, distendam eos*. And יִשְׂרִיִן *et Sirion*, might be written וְשָׂרִידִים “and the remainder of them,” from שָׂרִיד *supereffe*, as in Obadiah, i. 14. וְשָׂרִידָיו *superstites ejus*, and Joel, iii. 5. אֲשֶׁר וְשָׂרִידִים *אֲשֶׁר*, *et in superstilibus, quos Dominus vocat*, so that the passage may be supposed to have run thus: וִירְקִיעַם כְּמוֹ עֵגֶל לְבָנוֹן; וְשָׂרִידָיו כְּמוֹ בֶּן־בָּר. “And he shall pound them like the calf of Lebanon; but the remainder of them (that is, such as did not join in that transaction, and therefore are called ἡγαπημένος, *dilectus*) shall be as the son of the unicorn.” Jerome adheres to the Hebrew, as it now stands, but he makes a nominative case of the calf, Lebanon, and Sirion; *Et disperget eas sicut vitulus; Lebanus, et Sirion quasi filius rhinocerotis*; which would be more like sense, perhaps, if it were *Lebanon et Sirion*, in the accusative.

PSALM XXX.

VER. 7. Lord, by thy favour thou hast made my mountain to stand strong.] This corresponds with the Hebrew, and it is in unison with Montanus יְהוָה בְּרִצּוֹנְךָ הִעֲמִדְתָּ לְהָרִי עָי. *Domine, in voluntate tua stare fecisti in monte meo fortitudinem.* Mont. but the Septuagint read it otherwise, thus, Κύριε, ἐν τῷ θελήματί σου παρέσχεσθαι τῷ κάλλει μου δύναμιν. *Domine, in voluntate tua prestitisti decori meo virtutem.* Vulg. They therefore read not יְהוָה which we make in *meo monte*, but לְהָרִי *decori meo.*

PSALM XXXI.

VER. 7. Thou hast known my soul in adversities.] Instead of *known*, the Septuagint read, ἔσωσας, "thou has saved;" so they must have read יָשַׁע "thou hast saved," instead of יָדַע "thou hast known." It may be objected, perhaps, to this conjecture, that יָשַׁע is used actively only in hiphel; but as it is found in niphal in Deut. xxxiii. 29. נִשְׁעַע עַם *populus, qui servatus est*, there is nothing anomalous in supposing a kal conjugation, as we have here.

VER.

VER. 13. For I have heard the slander of many; fear *was* on every side.] So in the Hebrew, *מִנּוֹר מַסְבִּיב*; *Quoniam audiui vituperationem multorum; pavor circumquaque* Pagn. but the Septuagint read it differently, *Ὅτι ἤκουσα φόγον πολλῶν παροικούντων κυκλόθεν*. *Quoniam audiui vituperationem multorum commorantium in circuitu*. Vulg. The Hebrew will correspond with this, if a י is suffixed to *מִנּוֹר* *pavorem*, and it is pointed in regimen, thus, *מִנּוֹרִי* *commorantium*; as in Lamentations, ii. 22. where are the same words, *מִנּוֹרִי מַסְבִּיב* which the Septuagint render *παροικίας μὲν κυκλόθεν*, “of the sojourning around,” and so Raschi understands it. But our translators and the Vulgate render it, “terror” in that passage, as they have here.

Jerome seems to have had in his mind the root *אָנַר* *congregavit*, and taken this as an hemantic noun from it, without regarding the א; he renders the passage thus, *audivit enim opprobrium multorum, congregatione in circuitu*.

VER. 17. Let them be silent in the grave.] So is the Hebrew *דָּמּוּ לְשֵׁאוֹל* *filebunt in sepulchro*. But the Septuagint have read it otherwise, for they render it, *καταχθίσησαν eis ᾄδου*, “let them be

be led down to the grave," which is a good rendering, if the ד of the verb is changed into a ר , and it is made יִרְמוּ "they shall be lifted," the hiphil from רוּם *elatum est*. *Efferre* is properly "to carry out to bury." This Hebrew word signifies "to take away" in Isaiah, lvii. 14. $\text{הָרִימוּ מִכְשׁוֹל}$ *tollite offendiculum*.

PSALM XXXII.

VER. 4. My moisture is turned into the drought of Summer.] So is the Hebrew, $\text{נִהַפֵּךְ לִשְׂרִי בְּחֶרְבוֹנֵי קִיץ}$ *Versus est humor meus in siccitates aestatis*; but the Septuagint render it thus, $\text{ἐπέστρεψεν ἐν τῇ ταλαιπωρίᾳ, ἐν τῇ παγῇ αἱ μοὶ ἀκανθὰν}$. *Conversus sum in arumnam, dum configitur mihi spina*. Vulg. The Hebrew, however, will correspond with this sense, if the noun is considered as formed from שָׂדֶד *vastavit*, with a prepositive lamed, לִשְׂדֵי *in miseria mea*, as Jerome renders it, like the expression in Psalm xii. 5. מִשָּׂד עֲנִיִּים "for the oppression of the poor," and if the י is changed into a ר , that is, קִיץ "summer," into קֶץ "a thorn;" for the passage is capable of this sense, thus, "turned to my misery in a thorn desolating [destroying] me." This sense of "misery"

fery" is supported by Raschi, who quotes Psalm xii. 5. as above-mentioned. The precise sense of *παγνῆσαι*, *configi*, or *infigi*, is not contained in the Hebrew; but by transposing the ב and ר of *בַּחֲבוּרֵי* *in siccitates*, it will make *בַּחֲבוּרֵי* *in vulnere meo*, as in Gen. iv. 24. *לַחֲבוּרֵי* "to my wounding," Eng. Ver. It will then be *בַּחֲבוּרֵי* *in vulnere meo spina*; or thus, with the change only of a resh to a lamed, *בַּחֲבֵלֵי* *in ledendo me*, a Chaldee word from *חָבַל* *laesit*.

VER. 7. Thou shalt compass me about with songs of deliverance.] So is the Hebrew, *רִנֵּי פִלֵּט* *Clamoribus liberandi circumdabis me*. Mont. The Septuagint translation sounds differently, and yet agrees equally well by altering only a ת into a מ, making it *מְסֻבְּבֵי* "from those who have compassed me about," instead of *תְּסֻבְּבֵי* "thou shalt compass me about;" *Τὸ ἀγαλλιάμαί με, λύτρωσαί με ἀπὸ τῶν κυκλωσάντων με*. *Exultatio mea, erue me a circumdantibus me*. Vul. The Hebrew and Greek will construe thus, *רִנֵּי* *ἀγαλλιάμαί με*. *פִּלֵּט* imperative pihel *λύτρωσαί με*, *מְסֻבְּבֵי* *benoni kal*, with a prepositive מ. *ἀπὸ τῶν κυκλωσάντων με*.

PSALM XXXIII.

VER. 7. He gathereth the waters of the sea together, as an heap.] This agrees with the Hebrew, and Montanus, כִּנֵּס כֶּנֶר מֵי חַיִּים *congregans sicut acervum aquas maris*. The Septuagint make it ὡς ὁ ὑτρεῖς, *sicut utrem*, reading instead of כֶּנֶר *sicut acervum*, כֶּנֶר *sicut utrem*. See this word כֶּנֶר “like a bottle,” in Psalm cxix. 83. Jerome had the same idea, and he has read it with a כ, which makes the parallelism closer.

Congregans quasi in utre aquas maris,

Ponens in thesauris abyssos.

PSALM XXXIV.

VER. 21. Evil shall slay the wicked.] So is the Hebrew and Montanus, תְּמוּתָה רָשָׁע רָעָה *Interimet impium malitia*. The Septuagint is, θάνατος ἀμαρτωλῶν πονηρός. *Mors peccatorum pessima*. Vulg. which agrees with the Hebrew, if, instead of תְּמוּתָה *interimet*, they read מוֹת *mors*, leaving out the first and last letters, or מִיתָה *mors*, which however is rather a rabbinical word, certainly not scriptural, though made from a scriptural root.

PSALM XXXV.

VER. 7. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.] בִּיהָנֶם טָמְנוּ לִי שַׁחַת Quoniam gratis absconderunt mihi foveam retis sui; gratis foderunt anima mea. Mont. The Hebrew שַׁחַת is "a pit," but the Septuagint have taken it otherwise, namely, for "destruction," ὅτι ὥρπεν ἐκρυψάν μοι διαφθορὰν πρυγίδος αὐτῶν. Quoniam gratis absconderunt mihi interitum laquei sui. Vulg. And שַׁחַת is a verb in pihel, corruptit, perdidit, as in Gen. xiii. 10. לִפְנֵי שַׁחַת antequam disperderet. Our translators, however, have adapted the latter part of the verse, "digged, &c." to this idea of a pit, and have followed Montanus in rendering חִפְרוּ foderunt. The Septuagint have it μάτην ὠνειδίσαν τὴν ψυχὴν μου. Supervacue exprobraverunt animam meam. Vul. The verb חִפְרוּ corresponds with ὠνειδίσαν, although Symmachus has translated it ὑπώρυσαν, subter foderunt. In this Psalm, ver. 4. there is וַיִּחְפְּרוּ et pudore afficientur; again in Ps. lxxi. 24. which in the Greek is rendered by ἀισχύνομαι and καταισχύνομαι. In hiphel it has a

transitive sense, as well as an intransitive one, according to Buxtorf: The third person plural præter. would be *החפרו* *pudore effecerunt, exprobraverunt*. The Septuagint might either have had this word in their copy, or given a transitive sense to the word, as it now stands in *kal*.

VER. 8. Let destruction come upon him unawares, and let his net that he hath hid, catch himself: Into that very destruction let him fall.] The Hebrew *שואה* is here rightly rendered, "destruction," a noun from *שאה* *vastatus est*. The Septuagint, in both places, have made it *παγίς*, *laqueus*; for *רשת* "a net," they have put *θήρα*, *captione*.

VER. 12. They rewarded me evil for good, to the spoiling of my soul.] The word *שכול* rendered here "spoiling," is more closely translated by the Septuagint, *ἀραισίαν*, *sterilitatem*, Vulg. or, according to Montanus, *orbitatem*; and Buxtorf gives that sense to the root *שכל* *orbatus fuit*.

VER. 13. But as for me, when they were sick, my clothing was sackcloth.] *ואני בחלותם לבושי שק* *Et ego in ærotando ipsos*, (or as Pagninus, *ærotantibus ipsis*) *vestis mea saccus*. Mont. Our translators

translators follow Montanus and Pagninus. The Septuagint have taken it otherwise: Ἐγὼ δὲ ἐν τῷ αὐτῷ παρινοχλεῖν μοι, ἐνεδύμην σάκκον. *Ego autem, cum ipsi molesti essent mihi, induebar cilicio.* Vulg. They make it David's sickness, caused and brought on by his enemies, considering the verb as in hiphil, which it may be, according to the present rules of grammar, the patha under the ב compensating for the ה, as in Exodus, xiii. 21. לְנַחֲתָם הָרַךְ *ad ducendum eos vid.* the hiphil of נָחַת *duxit.* The Septuagint, therefore, considered this word, in the same manner, as a hiphil, giving a transitive sense to חָלָה *agrotavit*, "in their causing sickness," ἐν τῷ αὐτῷ παρινοχλεῖν, to which they added μοι. This word has a transitive sense in pihel also, as in Deut. xxix. 22. אֲשֶׁר חָלָה לָהֶם *quibus agrotare fecit Dominus.* So that the present word would answer in pihel, but then the pointing should be altered thus בְּחִלּוֹתָם "in their causing sickness. Jerome adopts this sense, *Ego autem, quum infirmarer ab eis, induebar cilicio.*

VER. 14. I bowed down heavily, as one that mourneth for his mother.] קָרַר שְׁחוֹתַי. *Tanquam lugens matrem; atratus incurvabam me.* Mont. The word בְּאֵבֶל being pointed in regimen,

must have **מִן** *matrem*, or some other word after it; yet, according to the Septuagint, if they are correct, **מִן** "mother," was not then in the text; they have it, ὡς πινῶν, καὶ συνθροπάζων, ἕως ἱταπινόμενον, *quasi lugens, et contristatus, sic humiliabar*. Vulg. according to which the Hebrew would be קָדַר שְׁחוּתִי כְּאֶבֶל *tanquam lugens, atratus incurvabam me*.

VER. 15. But in mine adversity they rejoiced.] The Hebrew is וּבְצַלְעֵי שְׁחָחוּ. *Et in claudicatione mea latati sunt*; for what Montanus renders בְּצַלְעֵי *in claudicatione mea*, Jerome makes *in infirmitate mea*. The Septuagint have κατ' ἐμῶν, *adversum me*. Vulg.

Ibid. The abjects gathered themselves together.] נִאֲסַפּוּ עָלַי נְכִים. *Congregaverunt se super me percussi*. Mont. נְכִים "the abjects," is rendered by Montanus, *percussi*: The Septuagint have μάστιγες, *flagella*, Vulg. which does not well represent the original. Symmachus has πλῆκται, "strikers." The Hebrew would agree with this latter, making it מַכִּים *percutientes*, instead of נְכִים *percussi*; as in Isaiah, l. 6. נָתַתִּי לַמַּכִּים. *Corpus meum dedi percutientibus*. Mont. Jerome has so rendered it here, *percutientes*.

Ibid.

Ibid. They did tear me, and ceased not.] The Hebrew is קָרְעוּ וְלֹא־דָמוּ. *Prosciderunt, et non filuerunt*. Mont. The Septuagint have given a passive sense to the first verb διασχίσθησαν, *dissipati sunt*. Vulg. Theodoret explains it, though they were scattered, yet did they not cease, but renewed their assaults. Κατασφύγγησαν in the Septuagint, and "ceased" in our version, represents the Hebrew דָּמוּ, better than *filuerunt*, as Montanus has it. See the observation on this word before, Psalm iv. 5.

VER. 16. With hypocritical mockers in feasts.] The Hebrew is, בְּחֻנְפֵי לַעֲנֵי מַעֲוִן. *In hypocritis subsannatoribus subsannatione*, as Montanus has it. Pagninus renders it, *Cum impiis, qui indulgent ventri*. Our version follows the latter, "in feasts." Aben Ezra, Raschi, and the Miclal all agree in giving the sense of "feasting," to מַעֲוִן. It is true, in 1 Kings, xvii. 12. מַעֲוִן is "a cake." The Septuagint have left out *hypocrites*, and have instead put τωπάσαν με, *tentaverunt me*. Vulg. They then translate the rest, conformably with לַעֲנֵי ἐξῆμυλῆρισάν με μυλῆρισμόν. *Subsannaverunt me subsannatione*. Vulg. but they do not notice the sense of "feasting," which has been ascribed to מַעֲוִן.

כָּעֵינִי, and it must be owned this sense is, after all, very unsatisfactory.

It should be noticed also, that the phrase in the Greek is quite a hebraism, and would not, we may believe, have been in the version, if there had not been something in the original to warrant it. The Septuagint translators probably read it with a ל instead of a כ, thus, לִעֲנִי לִעֲנִי which makes a participle and gerund, *subannantes subannatione*, corresponding exactly with the Greek. Again בְּחִנֵּי in *hypocritis*, by changing the ח into a ו and ג, will make בְּחִנֵּי tentaverunt me, as in Psalm xc. 9. which the Septuagint have there rendered ἐπιπαύσαν με, as here. In this manner will the Hebrew correspond with the Greek, and make sense, which it does not at present. We should observe, that Montanus has rendered כָּעֵינִי *subannatione*, convinced, no doubt, that the sense needed this; but by what analogy he could impose that sense, without introducing the ל, does not appear. Jerome agrees in this sense, *In simulatione verborum fictorum*. In the Miclal, however, Kimchi is quoted as giving the sense of "scoffing" to the word as it now stands.

VER. 17. My darling from the lions.] יְחִידָתִי
 which is translated "darling," and by Montanus,
unicam meam, in the feminine, because it agrees
 with נַפְשִׁי *anima* in the former part of the verse,
 is rendered by the Septuagint, τὴν μονογενῆ μου,
 which the Vulgate makes *unicam meam*, to agree
 with *anima*.

VER. 20. For they speak not peace, but they
 devise deceitful matters against them that are
 quiet in the land.] כִּי לֹא שָׁלוֹם יְדַבְּרוּ, וְעַל-רַנְּנֵי-
 אֶרֶץ, רִבְרִי מַרְסוֹת יַחֲשָׁבוּ. So is the Hebrew,
 and Montanus agrees with our translators: *Quia*
non pacem loquentur, et super tranquillos terra,
verba fraudium cogitabunt. The Septuagint vary,
 "Οτι ἐμοὶ μὲν εἰρηνικὰ ἐλάλουν, καὶ ἐπ' ὀργῆν γῆς λαλῶ-
 ντες, δόλος διελογίζοντο. *Quoniam mihi quidem pacificè*
loquebantur, et in iracundiâ terra loquentes, dolos
cogitabant. Vulg. It seems, therefore, that they
 read not לֹא *non*, but לִי *mibi*; and instead of
 רַנְּנֵי *tranquillos*, רַנְּנֵי *cætus frequentes, cum stre-*
pitu, "disturbances," as רַנְּנֵי in Psalm ii. 1. So
 that the sense to them was, "because to me
 peace they speak, and upon, or for, the distur-
 bances of the earth, speaking, fraud they devise."
 λαλῶντες would be accurately represented, by
 pointing

pointing the ך of דְּבָרִי with a holem, and making a participle of it, דְּבָרִי *loquentes*; the whole passage will then run thus, וְעַל רִגְשֵׁי אֶרֶץ דְּבָרִי מִרְמוֹת יִחְשְׁבוּן Jerome has rendered it, not *in iracundiā*, but *in rapinā terrā*, thus: *Non enim pacem loquuntur, sed in rapinā terrā verba fraudulenta concinnant.*

PSALM XXXVI.

VER. 1. Within my heart.] So is the Hebrew, בִּקְרֵב לִבִּי *in interiori cordis mei*: But the Septuagint have it ἐν ἑαυτῷ, *in semet ipso*. Vulg. בִּקְרֵב לִבִּי *In interiori cordis ejus.*

PSALM XXXVII.

VER. 3. So shalt thou dwell in the land, and verily thou shalt be fed.] שְׁכֹן אֶרֶץ וְיָרֵעָ אֱמוּנָה which Montanus makes, *Habita terram, et pascere veritatem*; and Jerome, with a Christian turn, *pascere fide*, “feed upon faith.” The Septuagint make it κατασχίνε τὴν γῆν, which agrees, but they add, καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς, *et pasceris in divitiis ejus*. Vulg. so that they read, instead of אֱמוּנָה *veritatem*, or “verily;” מְחוֹסָה “from her riches;” which word is in Psalm cxii. 3. וְעֵשֶׂר

וְעֶשֶׂר *ubertas et divitiæ*; or from אֵין “plenty,” which will preserve all the letters, and so no alteration will be made, but that of transposition, מֵאֵין “from her plenty.”

VER. 7. Rest in the Lord, and wait patiently for him.] The words וַחֲתוּחֹלֵל לוֹ *et expecta eum*, are properly translated, “wait patiently for him;” but the Septuagint have it, *ἐκτίτευσον αὐτόν, ora eum*. Vulg. so that they probably read it, וַחֲתוּפֵלֵל לוֹ *et ora illi*, as in 1 Kings, viii. 42. וַחֲתוּפֵלֵל אֶל־חֲבִיתֵי הַהוּא. “and pray towards this house;” it cannot come from חָלָה *precatus est*, because it has a second ל.

VER. 20. And the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away.] The Hebrew is, כִּי רָשָׁעִים יֵאָבְדוּ, וְאֹיְבֵי יְהוָה כִּי־קָר פָּרִים; כָּלוּ, בָּלוּ. which Montanus translates, *Quia impii peribunt, et inimici Domini, sicut pretiositas agnorum*; (Pagninus has it *pretiosi agni*) *defecerunt, in fumo defecerunt*. The Septuagint have taken a sense a little different, οἱ δὲ ἐχθροὶ τοῦ Κυρίου ἅμα τῷ δοξασθῆναι αὐτοῦ καὶ ὑψωθῆναι, ἐκλείποντες ὥστε κακῶς ἐξίλινον. *Inimici vero Domini mox ut honorificati fuerint et exaltati, deficientes, quem-*

admodum
R

admodum fumus, defecerunt. Vulg. This agrees with the Hebrew text as it now stands, only changing the two caphs into beths, to make בָּרוּם *in exaltando*, and בִּיקָר *in essendo pretiosum*, and the ב into כ, to make כַּעֲשָׁן *sicut fumus*, ὡς καπνός. The literal sense of the Hebrew will then be, “In looking precious, in exalting they have failed; like smoke they have failed.” בִּיקָר בָּרוּם. Jerome renders the passage thus: *Quia impii peribunt, et inimici Domini, gloriantes ut monocerotes confumentur, ut fumus confumentur.* So he read it בִּיקָר בָּרוּם *in honore, ut monocerotes.* I have here supposed, the prepositive ב would equally make this sense, though it would be a stronger hebraism.

VER. 22. Blessed of him, &c. Cursed of him, &c.] So is the Hebrew with the present pointing, מְבָרְכֵי *benedicti ab eo*, מְקַלְלֵי *maledicti ab eo*; but the Septuagint made it, εὐλογῶντες αὐτὸν, and καταρώμενοι αὐτὸν, in an active sense, as if the two words were pointed thus, מְבָרְכֵי “blessing him,” מְקַלְלֵי “curfing him.” Jerome reads it in the passive.

VER. 24. For the Lord upholdeth him with his hand.] Our translators have thrown in the word

word *him* to make a sense, which the original does not warrant, כֹּמֶךְ יָדוֹ which Montanus renders *sustentans*, (and Pagninus *sustentat*) *manum ejus*, and the Septuagint ἀντιστηρίξ, χεῖρα αὐτοῦ.

VER. 35. I have seen the wicked in great power, and spreading himself like a green bay-tree.] The Hebrew כְּאַרְזֵי רֵעֵן is translated by Montanus, *sicut laurus viridis*; but the Septuagint have it, ὡς τὰς κίτρινες τῆς Λιβάνου; so that they must have read, instead of כְּאַרְזֵי רֵעֵן “like a green bay-tree,” כְּאַרְזֵי לְבָנוֹן “like the cedars of Lebanon,” reading Lebanon without a ך, as in Deut. iii. 25. which makes the alteration of letters less. Jerome has made this, neither bay tree, nor cedar, but *indigena*, in which sense it is often used in the Law, in contradistinction with the נָכַר, or sojourner, as Lev. xvi. 29. Buxtorff also gives it that sense in this passage.

VER. 36. Yet he passed away, and lo, he was not.] The Septuagint read παρῆλθεν, “I passed by,” as if the original was וַאֲעֵבֹר *et transivi*, instead of וַיַּעֲבֹר *et transiuit*. Jerome makes it *transivi*. The parrallelism is better in the first person, thus, in Jerome’s words,

Et transivi, et ecce non erat; וְעַתָּה לֹא מָצֵאתִי

Et quæsiui eum, et non est inventus. וְלֹא מָצֵאתִי

VER. 37. Mark the perfect man, and behold the upright; for the end of *that man is peace.*] So Montanus, שְׂמֵרָתָם, וְרֵאחַ יִשְׂרָאֵל: כִּי אַחֲרֵית לְאִישׁ, שְׁלוֹם. *Custodi integrum, et vide rectum; quia novissimum viro pax.* The Septuagint give the same sense, with a variation of phrase, "Ὅτι ἐστὶν ἐγχατάλειμμα ἀνθρώπῳ ἰερηνικῶν. *Quoniam sunt reliquæ homini pacifico.* Vulg. The Hebrew conforms to this, and, it is probable, the Septuagint read it thus, "For there is an hereafter to the peaceful man," as in Prov. xxiii. 18. כִּי אֵם יֵשׁ אַחֲרֵית, is rendered by our translators "for surely there is an end;" and they have put "reward" in the margin. In Prov. xxiv. 14, and 20, they have rendered it "reward;" again, in Jer. xxix. 11, it is rendered "end." The Miclal paraphrases אַחֲרֵית by טוֹב, *bonum*, and further agrees with the Septuagint in considering אִישׁ שְׁלוֹם as a substantive and adjective agreeing with each other,

PSALM XXXVIII.

VER. 2. And thy hand presseth me fore.] So the Hebrew and Montanus וַתִּנְחָר עָלַי יָדְךָ. *Et descendit super me manus tua.* The Septuagint have read the verb transitively, as a second person, in the future : Καὶ ἐνιστήσας ἐπ' ἐμὴν χεὶρ σου. *Et confirmasti super me manum tuam.* Vulg. with which the Hebrew agrees, taking out the second נ from the verb, and forming a verb from the root נָחַר *imposuit*, instead of the root נָחַר *descendit*, and pointing it thus, וַתִּנְחָר "and thou hast put." Buxtorf says, that some consider נָחַר as used here transitively, and that it is *descendere fecisti*.

VER. 7. For my loins are filled with a loathsome disease.] כִּסְלִי is rendered "flanks" in Leviticus; Montanus here makes it *ilia*. The Septuagint, in the Alexandrian copy, has ψύαι, *lumbus*; the Vatican has another word, ψυχὴ μου, "my soul." If that is a right reading, it is not wholly inconsistent with the text, for כִּסְלִי in Chaldee, is used for "thought, imagination," which is the sense of it in the Jewish service; סַחֲזוֹת וְכִסְלִי מַחֲשָׁבוֹת where it is placed between two Hebrew words,

words, that are scriptural; both of them are in Job, xxxviii. 36. In the Hebrew, too, it has a moral sense; it signifies, *hope, confidence*, in Job, xxxi. 24. אִם־שָׁמַתִּי זָהָב בְּסִלִּי. *Si posui aurum spem meam*. Jerome read the word as it is read now, *lumbi mei repleti sunt ignominia*.

VER. 17. For I am ready to halt.] לְצִלְע נָכוֹן. *Ad claudicationem paratus*, Mont. "to halt," is the same word as in Pl. xxxv. 15. The Septuagint have chosen the word μάστιγας, to represent an expression, which does not seem very clear to Hebrew grammarians; ὅτι ἐγὼ εἰς μάστιγας ἵτοιμος. *Quoniam ego in flagella paratus*; which is supported by Jerome, *quia ego ad plagas paratus sum*.

PSALM XXXIX.

VER. 1. I will keep my mouth with a bridle] The word for a bridle is, מָתְנִי, or רֶסֶן, as in Psalm xxxii. 9. which the Septuagint render ἐν κημῶν καὶ χαλινῶν. מַחְסוֹם *epistomidem*, as Montanus terms it, signifies the muzzle for the ox; in Deut. xxv. 4. it is used as a verb, לֹא־תַחַסֵּם שֹׁר. "Thou shalt not muzzle the ox;" hence this hemantic noun. The Septuagint translate it here, φυλακὴν. In Deut. they make it ὁ φειμώσις.

IBID.

IBID. While the wicked is before me.] בעֹרֵר
 “while,” is translated by the Septuagint ἐν
 συνίσταί, *cum consisteret*. Vulg. so they must have
 read, instead of בעֹרֵר *in adhuc*, as Montanus in-
 terprets it, בעֲמֹר *in consistere*, the gerund from
 עָמַד *stetit*.

VER. 6. Surely every man walketh in a vain
 shew.] The Hebrew is בצֶלֶם *in imagine*. Mont.
 ἐν εἰκόνι. Sept. in which sense Aben Ezra under-
 stands it.

IBID. And knoweth not who shall gather
 them.] τίνι συναγάγει αὐτά. Sept. “to whom, or
 for whom he gathers them.” They must have
 read, instead of מִי־אֶסְפָּם *quis colligens ea*, לְמִי
 אֶסְפָּם *cuinam colligens ea*. Jerome has the same
 idea, *et ignorat, cui dimittat ea*.

VER. 8. Make me not the reproach of the
 foolish.] The Septuagint have it, Ὀπίσθος ἀφρονί-
 ῶν δόξας με. *Opprobrium insipienti dedisti me*. Vulg.
 So, they probably read, instead of חֲרַפַּת נָבָל
 אֶל־תְּשִׁימֵנִי *opprobrium stulti ne ponas me*. Mont.
 thus, אֶל חֲרַפַּת נָבָל תְּשִׁימֵנִי *pro opprobrio*, or *in*
opprobrium, insipienti posuisti me, transposing the
 negative אֶל to make it a preposition before the
 noun.

noun. [Jerome, however, reads the לֹא as a negative.

VER. 11. Thou makest his beauty to consume away like a moth.] חִסְדֵּי here rendered "his beauty," is made *defiderabilia*, by Jerome, and *defideria*, by Montanus. The Septuagint have it, ψυχῆς, *animam*; Symmachus, ἐπιθυμητόν, which approaches to the sense given by Montanus.

PSALM XL.

VER. 5. Many, O Lord, my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which* are to us-ward : They cannot be reckoned up in order unto thee.] The latter part of this passage is thus in the Hebrew, וְכִי־שֶׁבֶת־יָדִי אֵלֶיךָ. Et cogitationes tuas erga nos non ordinare apud te. Mont. or, according to Pagninus, *plura sunt, quam ut narrentur*. Jerome, before them, had the same notion, *non invenio ordinem coram te, si narrare voluero*, &c. The Septuagint have taken it differently, Καὶ τοῖς διλογισμοῖς σου οὐκ ἔστιν τις ὁμοιωθήσῃ σοι. Et cogitationibus tuis non est qui similis sit tibi. Vulg. into which sense the Hebrew, as it now stands, will very easily read, only taking עָרַךְ in its other sense,

sense *comparavit, æquiparavit*, as in Ps. lxxxix.

6. Kimchi and Raschi both render the word in this sense of comparing. Moses Mendelssohn agrees with them by rendering it, *nichts kommt in vergleich mit dir*. See Psalm lxxxiii. 1. the observation thereupon.

VER. 6. Sacrifice and offering thou didst not desire; mine ears hast thou opened.] אָזְנִים לִי כְרִית *aurēs fodisti mihi*, is the rendering of Jerome, and the latter translators. אָזְנִים can signify nothing here, but “ears;” it stands *ὠτία*, in Aquila, Symmachus, and Theodotion; and כְּרִית must signify *fodisti*, as before, Psalm xxii. 17. It is very particular, that in the Septuagint it should be *σῶμα*, *corpus*, Vulg. in all our present copies, and in those used by Origen, and Theodoret. St. Paul to the Hebrews, x. 5. quotes this passage at length, and has it, *σῶμα*. The Septuagint differs also from the Hebrew in the verb, *κατέσκευσά μοι*, *perfecisti mihi*, Vulg. in which, however, they are supported by Symmachus, who has, *κατέσκευσάς μοι*; but Aquila, on the other hand, has, *ἔσκαψας*, *fodisti*. “Thou hast prepared me a body,” and “Thou hast pierced mine ears,” make a variety, which it is

not easy to reconcile. There is no Hebrew word for *σῶμα*, but *הוּן*, or *הוּן*, or *הוּן*, which have no similarity with *הוּן*, and they seem to have had no notion of a Hebrew word, that could be represented by *κατηρίσω*, *perfecti*, but *הוּן* which we had before in Psalm viii. 3. and there it is translated by this word *κατηρίσω*.

Theodoret, upon whom we rely for the exposition of the Septuagint text, takes no notice of any variety in the Greek translations here, as he sometimes does, nor does he refer to the quotation of this passage in Heb. x. 5. as an exposition of the word *σῶμα*; but he says, that the admonition of the apostle in Rom. xii. 1. explains this passage: Παρακαλῶ ὑμᾶς, ἀδελφοί, διὰ τῶν ὀικτιρμῶν τοῦ θεοῦ, παρασῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, ἐυάρεστον τῷ θεῷ, τὴν λογικὴν λατρίαν. For, says Theodoret, instead of the sacrifices under the law, our Lord commanded, that we should consecrate (*καθιερώει*) our members. Seeing, therefore, says the Psalmist, this thy grace, I have presented myself, saying, Behold I come, *ἰδὲ παρείμι*. This expression, therefore, *ταύτην μέντοι τὴν φωνὴν*, (by which I understand Theodoret to mean these last words, *ἰδὲ παρείμι*, "Behold I come,")

come,") the blessed Paul applied to our Lord, and that very properly, for he took upon him our nature, and became an example of life to us. Thus far Theodoret.

Whether *σῶμα κατηρίσω* was the original reading of the Septuagint, or whether it first appeared in St. Paul, from the less accurate manner of quoting, observable in him, and other writers in the New Testament, giving the sense rather than the words; or whether it happened from some exposition, like that of Theodoret, of *τὰ σώματα*, or *θεσίαν ζῶσαν*, being put in the margin, either of the Septuagint, or of St. Paul, in Heb. x. 2. and afterwards, through inadvertence, the word *σῶμα* obtained a place in the text; and which of the texts, that of St. Paul, or the Septuagint, was the first altered, and which was made to conform to the other, are all questions of criticism merely; for the application of the rest of the passage to Christ, as made by St. Paul, is not impaired in the least; and we see Theodoret, upon the authority too of St. Paul himself, rather understood this questionable word *σῶμα*, as referring to the consecrating of our own bodies, a living sacrifice, than to the body of Christ, whe-

ther as an example, or a sacrifice; but if the passage can be at all applied to Christ's body, it must, in Theodoret's sense, have been rather as an example of life.

VER. 8. Thy law *is* within my heart.] בְּתוֹךְ מִעֵי which Montanus renders, *in medio viscerum*. The Septuagint, ἐν μέσῳ τῆς κοιλίας. *In medio ventris*. Vulg.

PSALM XLI.

VER. 8. An evil disease, *say they*, cleaveth fast unto him.] דְּבַר-בְּלִיעַל יֵצוּק בּוֹ. *Verbum Belial effusum in ipsum*. Montanus; or, *verbum impium adhærebit ei*. Pagninus. The Septuagint have it, λόγον παράνομον κατέβητο κατὰ ἐμῶν. *Verbum iniquum constituerunt adversum me*. Vulg. Jerome terms it, *verbum diaboli*. Our translators differ from all the others in calling this “an evil disease;” in which case it requires to be pointed thus, דְּבַר. A transposition will make the verb in the original correspond with the third person plural, κατέβητο, *constituerunt*, in the Septuagint. In Josh. vii. 23. we have וַיִּצְיָקוּ לְפָנֵי יְהוָה. *et statuerunt ea ad facies Domini*, Mont. In the same manner we may

may say here דָּבַר בְּלִיעַל יִצְקוּ בִּי *Verbum iniquum constituerunt mihi.*

PSALM XLII.

VER. 4. For I had gone with the multitude; I went with them to the house of God,] כִּי אֶעְבֹּד בִּי אֲדִים עַד-בֵּית אֱלֹהִים. which Montanus translates, *Quoniam transibo in numerum, movebo me cum eis usque ad domum Dei.* The Septuagint have it, Ὅτι διελύσσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τῆς οἰκῆς τοῦ θεοῦ. *Quoniam transibo in locum tabernaculi admirabilis usque ad domum Dei.* Vulg. So that בִּי אֲדִים עַד-בֵּית אֱלֹהִים which Montanus renders, *in numerum, movebo me cum eis*, and our version, “with the multitude, I went with them,” they render, “in the place of a wonderful tabernacle;” as if the Hebrew had been thus בְּסִכְכָּה אֲדִירָה *in tabernaculo admirabili.* It may be further observed, that סֶךְ does not signify number, as Montanus renders it, in the Hebrew, though it does in the Chaldee.

Theodoret says, that by “tabernacle” should be understood, the protection of God, τῆς οἰκῆς τοῦ θεοῦ. Jerome has, *Quia veniam ad umbraculum, tacebo usque ad domum Dei.* So he understood

אֶל as the Septuagint, but he read אֶרְדֵּם with a single dalet, אֶרְדֵּם *tacebo*, as in Job, xxxi. 34.

PSALM XLIII.

VER. 4. Unto God, my exceeding joy.] אֶל-
 אֵל שְׂמֵחַת גִּילִי which Montanus, conformably
 with Jerome, makes, *Ad Deum latitiæ exultatio-
 nis meæ*. The Septuagint had a different notion
 of this; πρὸς τὸν θεὸν τὸν εὐφραίνοντά τὴν νεότητά μου.
Ad Deum qui latificat juventutem meam. Vulg.
 So that they read for שְׂמֵחַת *latitia*, מְשִׁיחַ participle pihel, *beatificantem*; and instead of גִּילִי *ex-
 ultatio mea*, the word עוֹלִי *infantulus meus*, from
 עָל *infantulus*, or rather עוֹדִי “my existence,”
 or “my youth,” as in Numb. xxii. 30. מְעוֹדִי
 עַד-הַיּוֹם הַזֶּה *ab existente te, usque ad diem hanc*,
 which the Septuagint, as here, have rendered, ἀπὸ
 νεότητός σου ἕως τῆς σήμερον ἡμέρας. Again in Gen.
 xlviii. 15. מְעוֹדִי עַד-הַיּוֹם הַזֶּה which they ren-
 der, in like manner, ἐκ νεότητος ἕως τῆς ἡμέρας ταύ-
 της; from which two passages, I should conclude
 they read the same word in this place, but with-
 out the מ prefixed, and therefore they made it
 an accusative case, τὴν νεότητα. The passage in
 the Hebrew will then be, מְשִׁיחַ עוֹדִי *latifican-
 tem juventutem meam*.

PSALM XLIV.

VER. 12. Thou sellest thy people for nought, and dost not encrease *thy wealth* by their price.]

The original of the latter part is וְלֹא רִבִּיתַּ

בְּמַחֲרֵיהֶם. which Montanus renders, *et non multiplicasti in precii eorum*; and Pagninus has it, *in divitiis eorum*:

But מַחֲרֵי means literally neither price, nor riches, but “exchange,” as the

Septuagint have it, Καὶ ἄκ ἦν πλῆθος ἐν τοῖς ἀλλάγ-

μασιν αὐτῶν; or as the Complutensian, and The-

odoret have it, ἡμῶν. *Et non fuit multitudo in com-*

mutationibus nostris. Vulg. This word is mostly

rendered so by the Septuagint, as in Deut. xiii.

18. ἀλλάγμα κυνός, 1 Kings, xxi. 2. ἀλλάγμα

ἀμπελώνος. Job, xxviii. 15. ἀντάλλαγμα. In other

places they use τιμή. A Jewish commentator ex-

plains the word in this passage by הִלְחֵי *aliquid*

mutatum, from הִלְחֵי *mutavit*. So the Hebrew

might be, *Et non multiplicasti in commutationibus*

eorum; “by the exchange of them.” Perhaps

exchange is a better word than price, where no-

thing is paid. Jerome supports this rendering;

nec grandis fuit commutatio eorum. which in Latin

is the same as the Hebrew word. The Hebrew word is

מַחֲרֵי. The Hebrew word is מַחֲרֵי.

des

PSALM XLV.

VER. 4. And in thy Majesty ride prosperously, because of truth, and meekness, and righteousness.] וְהִדְרִיקָ צִלָּהּ, רָכַב עַל־דְּבַר־אֱמֶת, וְעֲנָוָה. which Montanus renders, *Et in decore tuo prosperare, equita super verbum veritatis, et mansuetudinis iustitia.* Which Jerome expresses more roundly, *Et decore tuo prosperè ascende, propter verbum veritatis, et mansuetudinem iustitiæ.* The Septuagint have rendered the three first words by three verbs, Καὶ ὀψείνῃ, καὶ καλῶς ὁδεύῃ, καὶ βασιλεύῃ. *Et intende, et prosperè procede, et regna.* Vulg. So that they read, instead of וְהִדְרִיקָ the hiphel וְהִדְרִיקָ and rendered it καλῶς ὁδεύῃ, as in Isaiah, xi. 15. וְהִדְרִיקָ בְּנַעֲלִים. *et ambulare faciet in calceamentis,* and צִלָּהּ prosperè age, might have suggested ὀψείνῃ, and רָכַב equita, the idea of βασιλεύῃ, *regna.*

IBID. And thy right hand shall teach thee terrible things.] Montanus makes וְהִדְרִיקָ *et docebit te*, but the Septuagint translate it ἐδιδάχῃ, *deducet*, Vulg. they are two senses of the same root, יָדָה which in kal signifies *jecit*, but in hiphil *docuit*, or *duxit*, as here. The famous work of Maimonides,

des, מורה נבוכים *more nebuchim*, is either *doctus*, or *ducitor perplexorum*.

VER. 9. King's daughters were among thy honourable women.] The word בִּיקְרוֹתֶיךָ, translated here "honourable women," is rendered by Jerome, *in honore tuo*; by Montanus, *in pretiositatibus tuis*; and by Pagninus, *cum honorabilibus*, which probably our translators followed, understanding the feminine gender of the adjective to supply "women." The Septuagint have it, θυγαῖρες βασιλέων ἐν τῇ τιμῇ σου. *Filiae regum in honore tuo*. Vulg. which seems to represent the original, as rendered by Montanus.

IBID. Upon thy right hand did stand the queen in gold of Ophir.] נָצְבָה שָׂנָל לְיָמִינְךָ, בְּכֶתֶם אֹפִיר. which Montanus translates, *Adstitit conjunx ad dexteram tuam in massa auri Ophir*. Pagninus has *in diademate aureo*, which are the words of Jerome. The word שָׂנָל signifies merely *mulier cum qua quis cohabitavit*. The Septuagint have βασίλισσα; from whence our translators probably have got "the queen;" they have it ἐν ἱματισμῷ διαχρυσῷ, *in vestitu deaurato*. Vulg. So that they read, instead of בְּכֶתֶם אֹפִיר *in massa auri Ophir*,

Ophir, thus, בְּכִתְנֹת אֹפִיר. “ in a dress of *Ophir*.”

VER. 11. So shall the king greatly desire thy beauty; for he *is* thy Lord, and worship thou him.

VER. 12. And the daughter of Tyre *shall be* there with a gift, *even* the rich among the people shall intreat thy favour.] וַיִּתְּאוּ הַמֶּלֶךְ יִפְיָךְ, וַיְהִיָּה אֲדֹנֶיךָ, וְהִשְׁתַּחֲוִי לֹךְ. 12. וְבִת־צֹר בְּמִנְחָה; פִּינִיךָ יִחַלּוּ עֲשִׂירֵי עָם. 11. *Et, concupiscet Rex decorem tuum, quoniam ipse Dominus tuus; et incurva te ei.* 12. *Et filia, Sor in munere; facies tuas deprecabuntur divites populi.* Mont.

Montanus has rendered the Hebrew much as our translators have; but the Septuagint, according to the Alexandrian and Vatican copies, have read it a little differently, and they have also divided it differently, thus:

Καὶ ἐπιθυμήσει ὁ βασιλεὺς τῆς κάλλους σου·

(Ὅτι αὐτός ἐστιν ὁ Κύριός σου.

Καὶ προσκυνήσουσιν αὐτῷ καὶ θυγατέρες Τύρου ἐν δώροις)

Τὸ πρόσωπόν σου λιτανεύσουσιν οἱ πλείστοι τῆς λαῆς.

Et

Et concupiscet Rex decorem tuum,

(Quoniam ipse est Dominus tuus ;

Et adorabunt eum vel filiae Tyri in muneribus)

Vultum tuum deprecabuntur divites plebis.

Vulg.

If the Hebrew conformed with this disposition and sense, it would run thus, with some alterations of the text, as made below, and a parenthesis, to separate the two middle lines, which belong to the King, and not the Queen.

וַיִּתְאוּ הַמֶּלֶךְ יָפֶיךָ.

(כִּי־הוּא אֱלֹהֶיךָ.)

וְהִשְׁתַּחֲוִין לוֹ בְּנוֹת־צֹר בְּמִנְחָה

פְּנֶיךָ יִחַלּוּ עֲשִׂירֵי עָם.

Et concupiscet Rex decorem tuum,

(Quoniam ipse Dominus tuus,

Et incurvabunt se ei filiae Sor in munere)

Facies tuas deprecabuntur divites populi.

In which there are the following small alterations ; instead of "וְהִשְׁתַּחֲוִין לוֹ" and thou shalt bow thyself to him," it is "וְהִשְׁתַּחֲוִין לוֹ" and they (fem. plural agreeing with the daughters of Tyre)

shall bow themselves to him." Instead of וְבַת
 "and daughter," it is בָּנוֹת "daughters."

It should be observed that the Septuagint copy in the Complutensian bible, and the text of the Septuagint in Theodoret, have it Καὶ προσκυνήσεις αὐτῷ· Καὶ θυγάτηρ Τύρου, &c. with which the Vulgate agrees: *Et adorabis eum; et filia Tyri, &c.* conforming exactly with the Hebrew as it stands in the common editions. Jerome has rendered בַּת צוֹר *filia fortis*.

VER. 13. The King's daughter *is* all glorious within; her clothing *is* of wrought gold.

VER. 14. She shall be brought unto the King in raiment of needle-work. The virgins, her companions, that follow her, shall be brought unto thee.] This follows the reading and division of the Hebrew, and is according to Montanus's translation, כָּל־כְּבוֹדָהּ בַּת־מֶלֶךְ פְּנִימָה מִמְּשֻׁבָּצוֹת זָהָב לְבוּשָׁהּ: לְרֵעֵמוֹת חִיבָל לְמֶלֶךְ בְּחֻלוֹת אַחֲרֶיהָ רֵעוּתֶיהָ מִיְּבִאֶתָּהּ לָךְ. 13. *Tota inclita filia regis intrinsecus; ex cellaturis auri vestimentum ejus.* 14. *In recamatis adducetur regi; virgines post eam sociæ ejus, adductæ tibi.* Mont.

The

The Septuagint have divided, and varied this a little :

Πᾶσα ἡ δόξα τῆς θυγατρὸς τῆ βασιλέως ἔσται·
 Ἐν κροσσωτοῖς χρυσοῖς περιβεβλημένη, πεποικιλμένη,
 (οἱ, πεποικιλμένοι·)
 Ἀπειχθήσονται τῷ βασιλεῖ παρθέναι ὀπίσω αὐτῆς,
 Ἀπὸ πλησίων αὐτῆς ἀπειχθήσονται σοι·

Omnis gloria filiae regis abintus,

In fimbriis aureis circumamicta, varietatibus.

Adducentur regi virgines post eam,

Proximæ ejus afferentur tibi.

Vulg.

With which division the Hebrew would correspond, if the singular תּוֹבֵל *adducetur* were changed to a feminine plural תּוֹבְלוֹת *adducentur*.

כָּל־כְּבוֹדָהּ בְּחִמְלָהּ פְּנִימָה :

מִמְשַׁבְּצוֹת זָהָב לְבוּשָׁה לְרִקְמֹת.

תּוֹבְלוֹת לְמֶלֶךְ בְּחִלּוֹת אַחֲרֶיהָ.

רֵעוֹתֶיהָ מִבְּאֵחוֹת לָהּ.

Tota inclita filia regis intrinsecus ;

Ex ocellaturis auri vestimentum ejus in recamatis.

Adducentur regi virgines post eam,

Sociæ ejus adductæ tibi.

PSALM XLVI.

VER. 4. *There is a river, the streams whereof shall make glad the city of God: The holy place of the tabernacles of the Most High.*] The latter part קִדֵּשׁ מִשְׁכְּנֵי עֲלִיּוֹן. instead of construing it, *sanctum habitaculorum altissimi*, with Montanus, the Septuagint have rendered ἡγίασεν τὸ σκηνώμα αὐτῶ ὁ ὑψίστος, *sanctificavit tabernaculum suum altissimus*. Vulg. changing the plural י in regimen into a possessive י, and making קִדֵּשׁ a verb, in the third person preterite, pihel, thus, קִדֵּשׁ מִשְׁכְּנֵי עֲלִיּוֹן. *sanctificavit habitaculum suum altissimus*.

PSALM XLVII.

VER. 9. The princes of the people are gathered together, *even the people of the God of Abraham.*] נְדִיבֵי עַמִּים נֶאֱסַפּוּ עִם אֱלֹהֵי אֲבְרָהָם. *Magnifici populorum aggregati sunt populo Dei Abraham.* Montanus understands the word עַם as if with a ל prefixed, לַעַם *aggregati sunt populo*, "are gathered to the people of the God of Abraham." The Septuagint have understood it not as a noun, but

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but as a preposition **עִי** μετὰ τῷ θεῷ Ἀβραάμ, *cum Deo Abraam*. Vulg.

PSALM XLVIII.

VER. 7. Thou breakest the ships of Tarshish with an East-wind.] The Septuagint have it πνεύματι βιαίῳ, “a strong wind,” which probably the **רוח קדים** *ventus orientalis*, Mont. really was. Jerome calls it, *ventus uredinis*, “a blasting wind;” but the Septuagint translators render this same **רוח קדים** in Exod. xiv. 21. (where too they call it βίαιος) and in Exod. x. 13. νότος, “a south wind.”

12. Tell the towers thereof.] **ספרו מגדליו**. *numerate turres ejus*. Mont. The Septuagint have **ἀγγέλλουσαντες ἐν τοῖς πύργοις αὐτῆς**. *Narrate in turribus ejus*. Vul. So they read it with a prepositive beth, **ספרו במגדליו** *narrate in turribus ejus*.

PSALM XLIX.

VER. 11. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations.] **קרבם בתימו לעולם**; **משכנתם לדור ודור** *Intimum eorum, domus eorum*

in

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in seculum; tabernacula eorum in generatione et generationem. Mont. Our translators agree with Montanus in construing קרבים *intimum eorum*, and Pagninus, *interiora eorum*, which may be "their inward thought;" but the Septuagint have taken it for קברים *sepulchres*, οὗτοι ἀφ' ὧν αὐτοὶ αἰτιάται αὐτοὺς ἐν τοῖς αἰῶσι· that is, as Theodoret says, they shall leave behind them their sumptuous houses, and their sepulchres shall be their habitations for ever. This sense of קברים "sepulchres," is recognised by the Miclal.

VER. 12. Nevertheless man, *being* in honour, abideth not; he is like the beasts *that* perish.]—The Hebrew וְאָדָם בִּיקָר בְּלִילֵי קִי is properly rendered by our translators, conformably with Montanus, *Et homo in honore non pernoctabit*, or rather, as Pagninus has it, *non permanebit*. But the Septuagint read for יָלִין the word יָבִין, "did not know, was not conscious," Καὶ ἀγνοῶντος ἐν τιμῇ ὃν ἔστυχεν; that is, as Theodoret explains it, men know not the honour they are in, because they give themselves over to the passions and indulgences of brutes. This sentiment is repeated at the close of this Psalm, and read, as is

is here suggested, אָדָם בִּיקָר וְלֹא יִבָּן *Homo in honore, et non intelliget*, which the Septuagint renders as above.

VER. 14. [And their beauty shall consume in the grave, from their dwelling.] The word מִזְבֵּל *ab habitaculo*, "from their dwelling," is rendered in the same sense by Aquila, and Symmachus; and also by the later translators; but the Septuagint have it, ἐκ τῆς δόξης αὐτῶν, "from their glory." Kimchi agrees in considering it, as signifying a beautiful habitation; and Symmachus terms it, οἰκησιὸς τῆς ἐνδοξίας. The word וְצִירָם which our translators render "and their beauty," has a *keri*, וְצִירָם "and their strength," which corresponds with the word βοηθία, *auxilium*, used by the Septuagint to represent it. It is put "strength" in the margin of our English bible.

PSALM L.

VER. 10. The cattle upon a thousand hills.] So is the Hebrew, בַּחֲמוֹת בַּחֲרֵי אֵלֶּף *Animalia in montibus mille*. Mont. and Jerome has it, *in montibus millium*; but the Septuagint read it thus, Κτήνη ἐν τοῖς ὄρεσιν, καὶ βόες, *jumenta in montibus, et boves*. Vulg. So they understood אֵלֶּף as signify-

ing "oxen," which it does, as well as "a thousand."

VER. 11. I know all the fowls of the mountains.] הָרִים is "mountains," as Jerome and Montanus have it; but the Septuagint construe it, as a high place; τὰ πτερυγὰ τῶ ὑψαῦ, *volatilia cali*. Vulg. reading the word thus הָרִים *alicujus excelsi*, or *loci excelsi*; or without any change of the י into a ך, as in Psalm lxxv. 6. where Buxtorf joins with Montanus, and our translators, in rendering it *exaltatio*, "promotion."

IBID. And the wild beasts of the field are mine.] So Montanus understands it, *et fera agri apud me*. הָרִים שָׂרִי עִמָּדִי but the Septuagint have it, Καὶ ὡραιότης ἀγῶν μὲν ἱμῶν ἐστίν. *Et pulchritudo agri mecum est*. Vulg. So they probably read, instead of הָרִים *et fera*, הָרִים which signifies "and beauty," as in Daniel, iv. 33. הָרִים *et splendor meus*. This is in the Chaldee part of that book, where it is several times, and is always rendered *μωρφη*; but the book of Daniel is understood to be the work of Theodotion, the version of the Septuagint being lost. Jerome renders it, *universitas agri mecum est*, which is not so easily accounted for.

VER.

VER. 13. Will I eat the flesh of bulls.] אֲכִירִים *fortium*, as Montanus has it, or *taurorum*, as Pagninus. The Septuagint is ταύρων.

VER. 21. Thou thoughtest that I was altogether such a one as thyself.] רַמִּית is rendered by Montanus *existimasti*. The Septuagint have it, ὑπέλαβες ἀνομίαν, "thou hast taken up a deception, a mistake," reading it רַמִּית "thou wert deceived," in pual, from רָמָה *jécit*, which in pihel is *decepit, defraudavit*. It is in pihel in Lament. i. 19. הִמָּה רָמוּנִי "they deceived me," Engl. Version; but it is not found in pual.

VER. 23. And to him that ordereth *his* conversation aright, will I shew the salvation of God.] וְשֵׁם דְּרֹךְ אֲרָאֵנוּ בִישַׁע אֱלֹהִים. *Et ponenti viam videre faciam eum in salutem Dei*. Mont. Or, as Pagninus, *Ponenti viam Dei coram se, ostendam*, &c. The Septuagint have taken it otherwise, Καὶ ἐκεῖ ὁδὸς, ἣν δείξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ. *Et illic iter, quo ostendam illi salutare meum*. Vulg. So they considered וְשֵׁם *et ponenti* as an adverb, וְשֵׁם *et ibi*.

PSALM LI.

VER. 4. Against thee, thee only have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.] This conforms with Jerome, *ut justificeris in sermonibus tuis*. Montanus agrees in rendering תְּצַדִּיק "thou mayest be clear," *mundus sis*. The Septuagint have, Καὶ νικήσης ἐν τῷ κρίνιστάί σε. *Et vincas, cum judicaris*. Vulg. This sense of "conquering," as given by the Septuagint, is quite Chaldee, and is another among many examples of these translators rendering Hebrew words in a Chaldee sense; which was natural enough, after the Chaldee had become a substitute for the Hebrew, and was the vulgar tongue of the nation. See in the Mishna, title Berachoth, sect. 5. this word so used אֶלֶף וְכִינֹר *et non affecutus sum*; and see the note of Bartenora, on the place.

VER. 6. Behold, thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.] The Septuagint divide it differently: Ἰδὲ γὰρ ἀλήθειαν ἠγάπησας τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σε ἐδήλωσάς μοι.

Ece

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Ecce enim veritatem dilexisti; incerta, et occulta sapientiae tuae manifestasti mihi. Vulg. In Jerome it is thus: *Ecce enim veritatem diligitis, absconditum et arcanum sapientiae tuae manifestasti mihi*, as a representation of the very Hebrew text; and the Hebrew will read equally well in the same manner: *הִנֵּנִי אֵמֶת חֶפְצְךָ בְּטָחוֹת וּבְסִתִּים חֵכְמָךְ תּוֹדִיעֵנִי* *Ecce veritatem voluisti, in renibus et in abstruso sapientiam scire facies me.*

PSALM LII.

VER. 1. Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually.

VER. 2. Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully.] *חֶסֶד אֱלֹהִים כָּל־הַיּוֹם הַזֶּה תִּחְשַׁב לְשׁוֹנְךָ כִּתְעַר מִלִּשָׁשׁ עֲשֵׂה רַחֲמֵי ה' מִסִּיחָה* *miseriordia Dei omni die.* 2. *Pravitates cogitabit lingua tua, sicut novacula acuta faciens dolum.* "The goodness of God endureth continually," may be a proper version of *חֶסֶד אֱלֹהִים כָּל־הַיּוֹם הַזֶּה* *miseriordia Dei omni die.* Mont. but the Septuagint have taken it otherwise, and connected it with the subsequent verse, *Ἀνομίαν ὅλην τὴν ἡμέραν; ἀδικίαν ἐλογίσατο ἢ γλῶσσά σου.* *Iniquitatem tota*

tota die; injustitiam cogitavit lingua tua. The Hebrew does not, at first sight, seem to warrant this; but חסד usually rendered *miserecordia*, is sometimes used for *probum, opprobrium*, “shame,” as in Lev. xx. 17. חסד הוא *opprobrium hoc*. Mont. It is also used as a verb in the same sense, thus, in Prov. xxv. 10. שִׁמְעַתְּ פֶּן־יְחַסְדֶּךָ *ne forte probris afficiat te audiens*. Again, חסד אל *in iniquitatem*, is a good hebraism, so that with this transposition, the Greek and Hebrew texts may agree thus, חסד אל כל־היום. *In iniquitatem tota die.* ἀνομίαν ἅλην τὴν ἡμέραν.

“Working deceitfully,” עֲשֵׂה רִמְיָה *faciens dolum*, is rendered by the Septuagint by a verb in the second person, ἐποίησας δόλον, which seems sufficiently close to the Hebrew.

VER. 5. Pluck thee out of *thy* dwelling-place, and root thee out of the land of the living.]—וְשָׁרַשְׁךָ מֵאֶרֶץ חַיִּים. *et eradicabit te e terrâ viventium*. Mont. The Septuagint do not make a verb here like “root out,” but have placed in its stead a noun, τὸ ῥίζωμα, *radicem*, governed of ἐκτίλαι, *evellet*, or μεταναστεῦσαι *migrare faciet*: Ἐκτίλαι σε καὶ μεταναστεῦσαί σε ἀπὸ σκηνώματος καὶ τὸ ῥίζωμα σε ἐκ γῆς ζώντων. The Hebrew word,

word, when pointed thus, וְיִשְׂרָשֶׁק will signify *et radicem tuam*, as with the pointing in the text it signified, *et eradicabit te*, conformably with Montanus and our translators.

PSALM LIII.

VER. 5. For God hath scattered the bones of him that encampeth *against* thee.] The word חֲנֹךְ here rendered, “that encampeth against thee,” conformably with Jerome, *circumdantium te*; or more closely with Montanus and Pagninus, *obfidentis te*, *castra metantis contra te*, from חָנָה *castrametatus est*, is rendered by the Septuagint, ἀνδραπαρόντων, “the men pleasers,” meaning Rhabscheka, who uttered such blasphemies to please the besieging enemy; so Theodoret expounds it. The Hebrew, with a small alteration in the pointing חֲנֹךְ or חֲנֹךְ *gratia tua*, from חֲנֹן *gratiosus fuit*, would read, “who, is thy grace,” who has been listened to so favourably by you.

PSALM LIV.

Who are הַזִּפְתִּים “the Ziphites?” Are they a people? Is it a proper name, or an appellative?

In

In the Talmudical Lexicon of Buxtorf היף is, *falsum, adulterinum, falsitas, falsatio*; there is היף *falsare*, and היפן *falsarius*. Does David mean any other than such persons? The Septuagint render it, οἱ Ζιφαιοι, notwithstanding their habit of preferring appellatives to proper names; the Zephites are mentioned in 1 Sam. xxiii. 19. and xxvi. 7.

PSALM LV.

VER. 8. I would hasten my escape from the windy storm and tempest.] So Montanus translates the words אֲחַיֶּשֶׁה מַפְלִיט לִי *accelerabo evasionem mihi*. The Septuagint have it, προσδεχόμενος τὸν σῶζόντά με. *Expectabam meum, qui saluum me facit*. Vulg. reading, as they no doubt did, instead of אֲחַיֶּשֶׁה *accelerabo*, אֲחַיֶּלָה "I will wait, expect," as in Mich. vii. 7. אֲחַיֶּלָה לְאֱלֹהֵי יִשְׂרָאֵל *Expectabo Deum salutis meæ*. Mont. If the noun is pointed thus, מַפְלִיט it makes the participle benoni in pihel, *saluum me facientem*, and warrants the translation, τὸν σῶζόντά με.

VER. 11. Deceit and guile depart not from her street.] Deceit, *fraus*, is the sense given to the word רָחֵק. Jerome renders it *damnum*. The Septuagint have rendered it τόκος, which is usually interpreted

interpreted *usura*; but the Vulgate puts a strong mark, upon it, by rendering it, *iniquitas*.

VER. 14. We took sweet counsel together.]—
 אֲשֶׁר יָדָדוּ נַמְתִּיק סוֹד. *Qui simul edulcorabamus*
 (or as Pagninus, *dulcescere faciebamus*) *secretum*.
 Mont. So he renders the original words; but
 the Septuagint give a sense, which seems a little
 wide; ἐξ ἡνὶ τὸ αὐτὸ ἐγλύκυναν ἰδίσματα. *Qui simul*
mecum dulces capiebas cibos. Vulg. It should seem
 that the Septuagint interpreters could hardly
 here have read such a word as סוֹד *secretum*; there
 is דָּרַךְ which in the Chaldee signifies *viaticum*;
 whether that approaches to ἰδίσματα, may be
 doubted; it is certain that nothing like *secretum*
 possibly can.

IBID. And walked unto the house of God in
 company.] בְּרֵנֶשׁ is rendered here in company;
 Jerome understands it, *in terrore*; by Montanus
 it is made *in strepitu*, a sense we have before al-
 lowed to this word. Pagninus, whom our tran-
 slators mostly follow, has it *conjunctim*; this cor-
 responds with the Septuagint, ἐν ὁμονοίᾳ, *in con-*
sensu. In the Miclal it is interpreted, בְּחִבּוּרָה
 “in company.” This same word is in the second
 Psalm, and is rendered in our version, “rage,”

לִמָּה רָגְשׁוּ גוֹיִם? "why do the heathen rage?" where our translators follow Montanus, who has it, *tumultuate*. Pagninus, consistently with himself, has it, *quid congregabunt se gentes?* It seems to signify "to combine," and mostly in a bad sense; "to plot, conspire."

VER. 18. He hath delivered my soul in peace from the battle *that was* against me.] The Hebrew words מִקֶּרֶב לִי correspond exactly with the Septuagint, ἀπὸ τῶν ἐγγυζόντων μοι, *ab his, qui appropinquant mihi*. Vulg.

VER. 20. He hath put forth his hands against such as be at peace with him.] So Montanus renders the original שָׁלַח יָדָיו בְּשָׁלְמִין *Misit manus suas in pacificos ejus*; or rather Pagninus, whom our translators follow here, as in other places, *in eos qui pacifici erant cum eo*. Jerome had rendered it, *extendit manum suam ad pacifica*. The Septuagint render the word בְּשָׁלְמִין in a different sense, ἐξέτεινε τὴν χεῖρα αὐτοῦ ἐν τῷ ἀποδοδόναι. *Extendit manum suam in retribuendo*. If it stood בְּשָׁלְמִין it would be "in his retributions," a common sense of this word in various passages of the Psalms, which is usually expressed by ἀναποδόσεις, and ἀναποδόδωμι. Theodoret explains it, that stretching

stretching out his hand to make ἀντιδόσεις, "re-tributions," αγαθὸν μὲν ἰδοὺ προσενήνοχεν· πάντα δὲ πονηρίας μετὰ. He notices, however, that three interpreters render this word בְּשָׁלְמֵי of "per-sons at peace with him." See before, Pl. vii. 4.

VER. 21. *The words of his mouth were smoother than butter, but war was in his heart.*] Montanus has rendered it a little differently חֲלָקוֹ וְקָרְבִּי לְבָבוֹ. מִחֲמַחַת פִּי. *Lenierunt præ butyris, (Pagninus magis quam butyrum) os suum, et conflictus (Pagninus prælium) cor ejus.*

There is an obscurity here in the word חֲלָקוֹ. Montanus and Pagninus make it transitive. Our translators are supported by Buxtorf, in making it intransitive; and, after all, it is not pretended that the verb is used in kal in this sense any where else. Its natural sense is, *partitus est, divisit*. There is also a question among the Jewish commentators, whether the מ here is a comparative prefix, or the hemantic form of the noun: Again, they cannot account for פִּי "his mouth," being in the singular, nor make out the sentence at all without supposing דְּבָרֵי "words," to govern the verb, in which they are followed by our translators.

With these difficulties, no wonder the Septuagint understood the sense differently; διμερίσθησαν αὐτὸ ἐργῆς τῆ προσώπου αὐτοῦ, καὶ ἡγγισεν ἡ καρδία αὐτοῦ. *Divisi sunt ab ira vultus ejus, et appropinquavit cor illius.* Vulg. From which it appears they understood the verb in pual חָלְקוּ *divisi sunt*; as in Isaiah, xxxiii. 23. The next word, rendered "than butter," they supposed to be מַחְמֹות *ab ira*; and פָּנָיו *as suum*, they took for פָּנָיו *vultus ejus*; so as to read the passage thus, חָלְקוּ מַחְמֹות פָּנָיו. *Divisi sunt ab ira vultus ejus, et appropinquavit, or pugnavit cor ejus.* Which Theodoret explains, "when they are moved with anger, they say one thing, and design another." He recognises the other sense of the passage, quoting it as given by Symmachus, but thinks it superfluous, because the same meaning is conveyed in the very next verse.

In the last line may be noted the Hebrew word קָרַב and the greek word ἡγγισεν, used for "conflict, war," as noticed before, ver. 18. Jerome has given the same sense of the Hebrew as our translators, *nitidius butyro*.

PSALM LVI.

The title of this Psalm is **על־יוֹנָתָן אֶלֶם רְחֹקִים** this Montanus renders, *Super columbam nutam remotis*, which seems obscure enough. The Septuagint have it, *ὑπὲρ τῆ λαῶ τῶ ἀπὸ τῶν ἁγίων μακροχρῆμαίν.* *Pro populo, qui a sanctis longe remotus est.* The Dove is then taken as an emblem of the Jewish nation. The Dove is a favourite object of comparison, for the like purpose, among the Talmudical and Rabbinical writers. The Targum renders it thus, **לְשִׁבְחָא עַל־כְּנִשְׁתָּא דִּישְׂרָאֵל** "To the praise of the congregation of Israel, that is like a Dove," and is mute (proceeds the paraphrast) when at a distance from its city.

VER. 2. For *they be* many that fight against me, O thou Most High.] The Septuagint read **מִרוֹם** not *O, exerce*, as Montanus and our translators have, but *ἀπὸ ὕψους*, "from on high." The word will bear that sense, without the addition of a prepositive **מִ**, several instances of which may be seen in Exod. xxv. 16. 23. 31.

VER. 7. Shall they escape by iniquity?] **עַל־אֵין פִּלְט־לֵמוֹ** *Num propter iniquitatem evasio eis?*

Pagn. **פִּלְט־** is the infinitive pihel, *evadere facere*,
from

from פָּלַט *evasit*, and so answers to the Septuagint, σώσεις, *salvabis*; ὑπὲρ τὰ μηδενὸς σωσεις αὐτὸς?

VER. 8. Thou tellest my wanderings.] נִי־סִפְרֹתַי *Migrationes meas numerasti*. Pagn. The Septuagint read this in the first person, τὴν ζωὴν μου ἐκήγγειλα. *Vitam meam annunciarui tibi*. Vulg. It should be סִפְרֹתַי to warrant the word ἐκήγγειλα. The putting of ζωὴν μου, for נִי “my wanderings,” is an exposition, not a translation. Symmachus renders it, τὰ ἔθνη μου. Jerome has, *Secretiora mea numerasti*; so he must have read סִפְרֵי *secreta*. The imp. kal fem. נִי־מִיגְרָא *migra*, we have had before in Psalm xi. 1.

IBID. Put thou my tears into thy bottle.]—בְּנֶאֱרָךְ is certainly *in utre tuo*; but the Septuagint have ἐνώπιόν σου, “before thee;” so they must have read it, לִנְעָרְךָ “before thee;” and so the text was in the time of Symmachus, who has it ἐνώπιόν σου, and in the time of Jerome, who has *in conspectu tuo*.

IBID. *Are they not in thy book?*] If סִפְרֹתְךָ is translated “in thy book,” according to our version, and Montanus and Pagninus, the ךָ seems superfluous; for which see Exod. xxxii. 32. and Psalm cxxxix. 16. where סֵפֶר is a noun masculine,

masculine, with the same suffix without the ך. The Septuagint have ἐν τῇ ἐπαγγελίᾳ σου. *In promissione tua*. Vulg. The meaning of the passage is, "Thou hast yielded to my tears, and fulfilled all thy promises. Ἐπαγγελία would have come nearer the etymology of ספּרָה *numeratio*, which is the sense given to the word here by Buxtorf, and also by Jerome, *in narratione tua*.

PSALM LVII.

VER. 3. Him that would swallow me up.]—ׁשׁוּאֵנִי "devouring me, swallowing me up," is translated here, and in Pf. lvi. 2. 3. by the same word in the Septuagint, καταπατίω, "to tread under foot."

VER. 4. My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.] Which represents the Hebrew very well: נַפְשִׁי בְּתוֹךְ לְבָאִים : אֲשַׁכְּבָה לְחַיִּים בְּנֵי־אָדָם. *Anima mea in medio leonum, jacebo [inter] ardentibus, filios hominum, &c.* Mont. In the place of which, the Septuagint have Καὶ ἐρρίσατο τὴν ψυχὴν μου ἐκ μέσσης σκύμων, ἐκοιμήθην τιταραγμένους, &c. &c. *Et eripuit animam meam de mediis*

mediū catulorum leonum, dormivi conturbatus. Vulg. They should have had some word to warrant ἰππύ-
εατο, but the Hebrew begins with the subsequent
word, תַּרְסִי־לִי מִן־טִי־לִים. Τετραγύμνος conveys the effect,
but not the thing itself which causes it, namely,
“the flaming lions.” Jerome does not corre-
pond with the present text, *Anima mea in medio*
leonum dormivit ferocientium, unless the prefix א
of the verb is thrown away, and the verb is made
fem. benoni kal שֹׁכֵבָה *est dormiens*, and then it
seems better sense than the present reading.

PSALM LVIII.

VER. 8. As a snail which melteth.] שֶׁלִּילִי
דֹדִי *Limax liquefactionis*, is right; but the
Septuagint have it, κηρὶς ὁ τανύς, *cera, quæ fluit.*
Vulg.

IBID. Like the untimely birth of a woman.]
So Montanus translates אִשָּׁה נִפְלָא *abortivus mu-*
lieris. The Septuagint have translated it, ἔωκε
ῥῆς, *cecidit ignis*, which agrees with the original;
if the ׀ is taken away, and נִפְלָא is pointed as the
preterite kal, the sense will be, אִשָּׁה נִפְלָא *cecidit*
ignis. It seem to have been a phrase for “destruc-
tion, calamity;” so in Psalm cxl. יִפְּלוּ בְּאֵשׁ יִפְּלוּ
In ignem cadere faciet eos. Mont.

VER. 9. Before your pots can feel the thorns.] This is Pagninus's sense, *Antequam sentiant lebetes vestri ignem rhamni*; but Montanus has corrected it, *Antequam intelligant spinæ vestræ rhamnum*, which represents the original very well; בְּטָרִם יֵבִישׁ סִרְתֵּיכֶם אֶתָּה. In the same manner the Septuagint, πρὸ τῆ συνίεναι τὰς ἀκάνθας ὑμῶν τῇ ῥάμνῳ, which Theodoret expounds thus: Sins are often spoken of as thorns, and the *rhamnus* is a thorn of a very large growth; it means, therefore, "before your small transgressions grow to great ones." Jerome adopts this sense, *Antequam crescant spinæ vestræ in rhamnum*.

PSALM LX.

VER. 6. I will divide Shechem, and mete out the valley of Succoth.] סִכּוֹת signifies "tents," from סָכַךְ *texit*; and the Septuagint have so translated it, τὴν κοιλάδα τῶν σκηνῶν, *Convallem tabernaculorum*. See Lev. xxiii. 43.

VER. 8. Moab is my wash pot, over Edom will I cast out my shoe; Philistia, triumph thou because of me.] So is this translated both by Montanus and Pagninus; *Moab olla lotionis meæ, super Edom projiciam calceamentum meum, super*

me, *Pelefeth, jubila.* ; מואב סיר רחצי על־אדום ; But the Septuagint give it differently. Μωὰβ λίβης τῆς ἐλπίδος μου ἐπὶ τῇ Ἰδουμαίᾳ ἐκτείνω τὸ ὑπόδημά μου· ἐμοὶ ἀλλόφυλοι ὑπετάγησαν. *Moab olla spei meæ ; in Idumeam extendam calciamentum meum ; mihi alienigenæ subditi sunt.* Vulg. Theodoret notices, that Aquila, and the Syrian translator, render this as “ wash-pot,” λίβης τῆς λατρῆς μου, and κάδος τῆς πλύσεώς μου ; and he confines his comment wholly to this idea, saying, that a *pot* is, in scripture an emblem of punishment, and the *wash-ing* denoted subjection. It may, however, be remarked in favour of the Septuagint translators, that רחצי, which in the Hebrew signifies *washing*, does in the Chaldee mean *confidence, reliance*, as Buxtorf tells us under the root רחצ, and as may be seen in Daniel iii. 28. in the hith-pael, præterite plur. רחצוּתִּי *confisi sunt.* In this sense, no doubt, these translators read it, and so put τῆς ἐλπίδος μου. נְעֻלִי *calceamentum*, is well represented by ὑπόδημα, which may signify a *shoe*, and in that sense is explained by Theodoret, to signify the *subjection of Edom.* But the word in the original will give the same sense without

without any figure ; for the Miclal interprets it, *fetters*, or any thing that impedes motion ; and this more general sense corresponds very well with ὑπόδημα.

The Philistines, in many parts of the Septuagint, are called Ἀλλόφυλοι, probably in allusion to their driving out the Avims, and then possessing themselves of the western part of Canaan, which the Jews considered as belonging to themselves.

The word הִתְרַעְעִי, which our version and the Latin translators, whom it follows, consider as expressing *triumph*, seems, more suitably with the context, and the drift of the whole, to be translated ὑπὸ τῶν ἐχθρῶν ; but then it should be another word in hithpael, very like it, הִתְרַעַעַי, which signifies “ they have broken themselves to me,” from רָעַע a Chaldee word, *fregit, confregit, contrivit*.

It may further be remembered, that סִיר signifies *a thorn*, as well as *a pot*, as we saw before, Psalm lviii. 10. The passage will therefore bear this sense : *Moab that was a thorn against me, is now my confidence.*

Y 2 A further

A further conjecture may be submitted, whether $\lambda\acute{\iota}\theta\eta\varsigma\ \tau\eta\varsigma\ \iota\lambda\omega\acute{\iota}\delta\omicron\varsigma$, which seems but an unimpressive figure, might not be $\lambda\alpha\beta\eta\ \tau\eta\varsigma\ \iota\lambda\omega\acute{\iota}\delta\omicron\varsigma$, "the hold of my hope;" and whether סִדֵּר might not be read סִדָּר , *fundamentum*, so that both Greek and Hebrew would signify "the hold, or rest of my confidence."

Jerome renders this very singular passage thus, *Moab olla lavacri mei, super Idumeam incedam calceamento meo, mibi Palestina fœderata est*; so that he must have read, instead of אֲשִׁלֵּךְ *pro-jiciam* אֵלֶיךָ *incedam*, from הָלַךְ *ivit, incesfit*; for *fœderata*, he must have conceived a verb, from the root רָעַע , from whence comes רֵעַ *socius*; and such a one we find with a double ע , like the word in the text, in Prov. xviii. 24. $\text{אִישׁ רָעִים לְהַתְּרוּעֵעַ}$ *Vir amicorum ad sociabilem præstandum se*. Mont. "A man that bath friends must shew himself friendly." Engl. Version.

PSALM LXI.

VER. 8. That I may daily perform my vows.] "That I may perform," is in the original לְשַׁלֵּם *ad reddendum me*, the same word that is translated here, and in other places, $\alpha\pi\omicron\delta\epsilon\upsilon\alpha\iota$, and in some $\alpha\upsilon\tau\alpha\pi\omicron\delta\epsilon\upsilon\alpha\iota$. See before, Psalm vii. 4. lv. 4.

COLLATION. PSALM LXII. 173

PSALM LXII.

VER. 3. Ye shall be slain all of you.] The Hebrew ^{וְהָרַצְוּ} is pointed in pual, and Montanus renders it passively, *interficiemini*. The Septuagint understood it actively, ^{πορεύσθε πάντες ὑμῖς}, *interficitis universi vos*. Vulg. It is only altering the points. Jerome reads it *interficitis*.

VER. 4. They delight in lies.] So is the original, ^{יָרָצוּ כֶזֶב} *voluerunt mendacium*. Mont. The Septuagint have ^{ἵδραμον ἐν δόλῳ}, *cucurri in siti*. Vulg. or, as Theodoret understands it, *cucurrerunt*; for he explains the passage thus, "they run with eagerness to destroy me, thirsting to cast me into the pit." It is suggested that the true reading is ^{ἐν ψέδῳ}, which corresponds with the Hebrew; but in support of the Greek text, and of the explanation of it by Theodoret, it may be remarked, that ^{יָרָצוּ}, with a ^ר, signifies "they run," which justifies the word ^{ἵδραμον}, at least. In Isaiah lix. 7. it is without the ^{וּ} *current*; so that there needs no alteration of letters, but only of the pointing, by introducing the kibbutz to compensate for the ^ר. Jerome reads it as it now stands, *placuerunt sibi in mendacio*.

VER.

VER. 9. Surely men of low degree *are* vanity, and men of high degree *are* a lie; to be laid in the balance, they *are* altogether *lighter* than vanity.] There is a distinction in the Hebrew which is not preserved in the Greek, בְּנֵי אָדָם “men of low degree,” and בְּנֵי אֱלֹהִים “men of high degree,” are equally spoken of as υἱοὶ τῶν ἀνθρώπων. The passage at large is this, אֵךְ הָבֵל בְּנֵי-אָדָם, כָּזָב בְּנֵי-אֱלֹהִים; בְּמֵאזְנִים לַעֲלֹת; הָמָּה מֵהָבֵל יָחַד. which Montanus renders and divides thus, *Tantum vanitas filii hominum, mendacium filii viri, in balances ascendendo*; (or, as Pagninus, *Stateras si ascendant; omnes leviores sunt*) *ipsi a vanitate pariter*. The Septuagint divide and render it thus, Πλὴν μάταιοι οἱ υἱοὶ τῶν ἀνθρώπων· ψευδεῖς οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ζυγοῖς τὴ ἀδικῆσαι· αὐτοὶ ἐκ ματαιότητος ἐπίσταντο. It should seem from their expression of ἐν ζυγοῖς τὴ ἀδικῆσαι, *In stateris ut decipiant*, they read for הָמָּה *ipsi*, either מֵרָמָה or רָמִיָּה *dolus*, or rather זִמָּה *scelus, scelerata cogitatio*, and they made the whole sentence, instead of בְּמֵאזְנִים לַעֲלֹת הָמָּה thus, בְּמֵאזְנִים לַעֲשׂוֹת זִמָּה “in the balances to do evil.” The Septuagint in other respects agree with the Hebrew. Jerome in plainer Latin renders it, *Veruntamen*

vanitas

vanitas filii Adam, mendacium filii viri, in stateris dolosis, fraudulententer agunt simul.

VER. 12. For thou renderest to every man according to his work.] Here we have the same word in the Hebrew and Greek, that we have had before, in the same sense, *תַּשְׁלֵם*, and *ἀποδώσεις*. See before, Psalm lxi. 9.

PSALM LXIII.

VER. 1. My soul thirsteth for thee; my flesh longeth for thee, &c. &c.] *לָךְ כָּמָה* *appetiit ad te*, which our translators, after Pagninus and Montanus, have rendered, “longeth for thee.”

The Septuagint have made out of it *ποσάπλως*, “how often?” *ἐπιπόθει*, *desideravit*, being understood. The word *כָּמָה* signifies both one and the other, when differently pointed; when it is adapted to the Greek by another pointing, the two texts agree thus :

צָמָאָה לָךְ נַפְשִׁי

כָּמָה לָךְ בְּשָׁרִי

Ἐδίψησέν σοι ἡ ψυχὴ μου,

Ποσάπλως σοι ἡ σὰρξ μου, &c.

Sitivit

Sitivit te anima mea,

Quam multipliciter tibi caro mea.

Vulg.

Jerome read it here like our translators, as a verb, and rendered it *desideravit*.

VER. 2. I have seen thee in the sanctuary.]—

The Septuagint have the verb in the passive ὤφθη σοι, *apparui tibi*. The original is in kal, חִוִּיתָךְ *vidi te*; but it may be made passive, thus, חִוִּיתִי לְךָ *videor tibi, apparui tibi*; or rather חִוִּיתָךְ without the ל, as in Psalm xciv. 20. הִתְחַבֵּרָה כִּסֵּא *nunquid jungetur tibi thronus*, which is an authority for suffixing ך to a passive verb. But there is no need of this conjecture; there are other instances where the Septuagint have preferred the passive, in this phrase; ὤφθη, ὤφθησσομαι, ὤφθησεται. Our translators have transposed the two parallel lines of this verse.

VER. 9. But those *that* seek my soul to destroy it.] חֲזַמָּה לְשׂוֹאָה יִבְקֶשׁוּ נַפְשִׁי. *Et ipsi ad desolationem quærent animam meam*. Mont. The Septuagint have it, αὐτοὶ δὲ εἰς μάτην ἐζητήσαν τὴν ψυχὴν μου. *Ipsi vero in vanum quaesierunt animam meam*. Vulg. So they read, instead of לְשׂוֹאָה *ad destructionem*, לְשׁוֹאָה “in vain, εἰς μάτην, as in

in Exodus, xx. 7. לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן. which they there render, ἐπὶ ματαίῳ, "Thou shalt not take the name of the Lord thy God in vain."

VER. 10. They shall fall by the sword.]—יִפְּדוּ is properly translated by Montanus, *fundere facient eum*. The Septuagint have it παραδοθήσονται εἰς χεῖρας ρομφαίας. "They shall be delivered up to the hands of the sword." If, instead of יִפְּדוּ it was יִסְּדוּ the sense would be, "they shall deliver him up," from סָבַר *tradidit*, in hiphil, as in Josh. xx. 5. and 1 Sam. xxiii. 12.

PSALM LXIV.

VER. 2. From the insurrection of the workers of iniquity.] Here they translate מְרִנָּשׁ "insurrection;" Montanus has it *a tumultu*, and Jerome says, *a tumultu operantium iniquitatem*. It is not properly πλῆθους, as the Septuagint make it. See before, Psalm lv. 14, and ii. 1. The Micah considers it in this place as "conspiracy."

VER. 6. They accomplish a diligent search.] So Montanus renders תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ *perfece-runt scrutinium pervestigatum*, and Pagninus, *scrutatum*. The Septuagint ἐξέλιπον ἐξερευνῶντες ἐξερευ-

intra, defecerunt scrutantes scrutinia. Vulg. The Miclal explains it, "They were consumed in searching." This supports the Septuagint in the sense they give to *חֲמַנּוּ* which is also the same in Numb. xvii. 13. "shall we be consumed with dying?" There it is rendered, as if it was the first person, here, as in the third; there the *נ* is taken as the sign of the person, here it is put for the reduplicate radical, *חֲמַנּוּ* *consumptum est.* See Lament. iii. 22.

IBID. Both the inward *thought* of every one of them and the heart is deep.] *וְקָרַב אִישׁ וְלֵב עִמָּךְ.* *Et intimum viri [Pagninus unius cujusque] et cor profundum.* Mont. The Septuagint make the first word *וְקָרַב* a verb, *προσιλεύσεται ἄνθρωπος, καὶ καρδία βαθύα.* *Accedet homo, et cor altum.* The Hebrew will bear this, if pointed as a verb, in the third person sing. præterite, *וְקָרַב*; but the sense does not so well appear, and Theodoret abandons it for Theodosian's version, which he calls *σαφίστερον*, in making it *διάνοια*. Jerome, according to his manner, rounds the sentence thus; *defecerunt scrutantes scrutinio, et cogitatione singulorum et corde profundo.*

VER. 7. But God shall shoot at them *with* an arrow; suddenly shall they be wounded.] The Hebrew, with Montanus's version, runs thus, וַיִּרֶם אֱלֹהִים חֵץ פֶּתָאִים; הָיוּ מַכּוֹתָם. *Et sagittavit eos Deus sagittâ subito; fuerunt percussiones* (or, according to Pagninus, *plagæ*) *eorum*; which agrees with the sense of our version, having the difference only of the tense of the verb. The Septuagint seems to differ widely; Καὶ ὑψωθήσεται ὁ θεός· βίβλος γρηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν. *Et exaltabitur Deus, sagittæ parvulorum factæ sunt plagæ eorum.* Vulg. "Their blows become only as a dart in the hand of a child." These translators have made this very different sense by taking the word for וַיִּרֶם, *et exaltabitur*, instead of וַיִּרֶם, *et sagittavit*; and פֶּתָאִים for *parvulorum*, "simple," instead of *subito*, both which constructions, however, are quite as conformable to the Hebrew as the modern rendering.

Theodoret approves of Theodotion's rendering, which takes וַיִּרֶם as *sagittavit*, and divides the passage thus: "The thoughts of man, and the profoundness of the heart the Lord will pierce with his arrows."

Jerome translates it in this way, *Sagittabit ergo eos Deus jaculo repentino; inferentur plagæ eorum.*

PSALM LXV.

VER. 7. Which stilleth the noise of the seas.] שֹׁאֵן signifies *sonitus*, as Montanus renders it, and the Miclal confirms this sense of the word. The Septuagint have *κύτος*, which is “profundity.”

IBID. And the tumult of the people.] וְהִתְחַמְּמוּ לְאֻמִּים which Montanus, like our translators, makes, *et turbam gentium*, as an accusative after *stilleth*. The Septuagint make a verb of it, *ταραχθήσονται τὰ ἔθνη*, *turbabuntur gentes*. Vulg. which agrees with the Hebrew, if the final *ו* is left out, וְהִתְחַמְּמוּ *et turbabuntur*. See the word in Jer. v. 22. and li. 55.

VER. 10. Thou settlest the furrows thereof.] The original rendered here *furrows*, נִדְוָדָה is said, in the Miclal, to signify the low part between the two ridges, which are called תִּלְמִיחַ from תֵּל “a heap.” The Septuagint term these furrows *γενήματα*, which in the Vulgate is, *genimina*. Jerome makes it, *fruges*.

IBID. Thou makest it soft with showers, thou blestest the springing thereof.

VER.

VER. 11. Thou crownest the year with thy goodness.] The Hebrew, and Montanus's version agree with this rendering, thus, בְּרִבִּיבִים

תְּמוֹנְנָהּ צִמְחָה תְּבָרֵךְ. עֲטַרְתָּ שָׁנָה טוֹבָתָהּ. —
In imbribus liquefacies eam, germiui ejus benedices. 11. *Coronasti annum bono tuo.* The Septua-

gint have taken it otherwise; they have rendered תְּמוֹנְנָהּ *liquefacies eam*, as if it was תְּחוֹנְנָהּ "she shall rejoice;" and צִמְחָה *germini ejus*, as if it was צִמְחָה a participle feminine; they then make עֲטַרְתָּ *coronasti*, a substantive, עֲטָרָה *coronem*, governed of תְּבָרֵךְ *benedices*, which they bring from the preceding verse, thus: Ἐν ταῖς

σταγόναις αὐτῆς ἐμφανησάται ἀνατίλλουσα. ἐυλογήσεις τὸν στίφانون τῇ ἐνιαυτῇ τῆς χρηστότητός σου. *In stil-*

licidiis ejus latabitur germinans: Benedices coronæ anni benignitatis tuæ. Vulg. That, says Theo-

doret, is ἐνιαυτὸς χρηστότητος, which in Isaiah, lxi. 1. is called ἐνιαυτὸς Κυρίου δικῆς, *annus Domini acceptus*, "the time of the preaching of the

gospel." The Hebrew altered as above, will then read so as to warrant the Septuagint, thus,

בְּרִבִּיבִים תְּחוֹנְנָהּ צִמְחָה; תְּבָרֵךְ עֲטַרְתָּ שָׁנָה טוֹבָתָהּ. *In stillicidiis latabitur germinans; Bene-*

dices coronæ anni boni tui. Jerome renders it

more

more smoothly, *Pluvius irriga eam, et germini ejus benedic; volvetur annus in bonitate tua.* So he read, instead of עֲטַרְתָּ *coronasti*, תַּעֲטֶר *coronabitur*.

IBID. Thy paths drop fatness.] Montanus agrees with our translators in rendering מַעְגְּלֵיךָ *orbitæ*, "paths." The Septuagint make it *πίδια*, *campi*, which seems a more suitable sense; but the original requires "paths."

VER. 12. They drop upon the pastures of the wilderness.] Our translators follow Montanus and Pagninus, who (like Jerome before them) render נֵאוֹת "pastures," which it should seem the word will bear; it is in Jer. ix. 10. where our version makes it "habitation," but "pasture" in the margin. The Septuagint render it, τὰ ὠραία, "beautiful," which sense it has in Chaldee, נֶאֱוָה *pulchrum, decorum*, נֵאוֹת *pulchritudo, pulchrum*. The Septuagint have annexed the idea of glory, or beauty, to a word like this, in Psalm lxviii. 12. וְנֵוֹת בֵּיתָּךְ *et habitatio domus*, καὶ ὠραίοτης τοῦ οἴκου. And again, in another place, in Exod. xv. 2. וְאֶנְוֵנוּ *et tabernaculum faciam ei*, they render, καὶ δεξάσω αὐτόν.

In

In this variety of rendering, there seems not to have been an attention to the following distinct roots : נָחַד *pulchrum est*, in Chaldee ; נָחַד *habitavit*, in Hebrew ; נָחַד *pulchrum est*, in Chaldee.

PSALM LXVI.

VER. 3. Through the greatness of thy power shall thine enemies submit themselves unto thee.] Here we have the same word יִכָּחֵשׁ as in Psalm xviii. 45. which the Septuagint always render ψεύσονται σοι ; Jerome, *mentientur tibi* ; and our version, “submit themselves.” It is explained, “telling a lie through fear ; denying through fear, that they have done any evil to him, or to Israel.”

VER. 12. Thou broughtest us out into a wealthy place.] לִרְחֵק is rendered by Montanus *ad irri- guam*. The expression in the Septuagint, ἐκ ἀναψυχῆς, *in refrigerium*, seems to convey the same idea, and agrees with the Hebrew.

VER. 13. I will pay thee my vows.] For the Hebrew word אֶשְׁלֶם and the Septuagint rendering ἀποδώσω, see before, Psalm lxi. 9. lxii. 12.

PSALM LXVIII.

VER. 4. Extol him that rideth upon the heavens.] **סֵלוּ לִירֵכָב בְּעֶרְבוֹת.** *Exaltate equitantem in supremis celis.* Thus Montanus renders **סֵלוּ** *exaltate*. The Septuagint give, what seems not an inappropriate sense, “make a road,” ὁδοποιεῖτε **וְיָיִן** *iter facite ei qui ascendit super occasum.* Vulg. This sense too suits with the Hebrew; **מַסְלָה** is the common word for “a path,” and there is the verb in two passages in Isaiah; **סֵלוּ סֵלוּ פְּנֵי דֶרֶךְ.** “cast ye up, cast ye up, prepare the way,” lvii. 14. and in lxii. 10. **סֵלוּ סֵלוּ הַמַּסְלָה.** “cast up, cast up the high-way;” which forms of expression are like the present passage.

“Upon the heavens,” conforms with Pagninus, who renders it *super celos*; this is the sense given by Buxtorf, and this is a rabbinical name for heaven; but **בְּעֶרְבוֹת** if it is written with a **מ** thus, **בְּמַעֲרְבוֹת**, literally signifies “the west,” as the Septuagint have rendered it, and they have adhered strictly to the original in making it plural, **וְיָיִן**. Jerome understands it, *Præparate viam ascendenti per deserta*, which corresponds

ponds as well with the Hebrew, as Montanus, or the Septuagint.

VER. 6. He bringeth out those which are bound with chains, but the rebellious dwell in a dry land.] Here is a variance in the Septuagint, which does not seem reconcileable; for בְּבוֹשֵׁרוֹת in *compedibus*, they render ἐν ἀνδρείᾳ, and צִחִיחָה *siccum*, they render ἐν τάφοις, in *sepulchris*. There is no reconciling these variances. Jerome has it, *Educet vinctos in fortitudine, increduli autem habitaverunt in siccitatibus*; in the former part confirming the Septuagint, in the latter the Hebrew,

VER. 12. Kings of the armies did flee apace; and she that tarried at home, divided the spoil.] מַלְכֵי צְבָאוֹת יָדְדוּן יָדְדוּן; וְנוֹת בֵּית תְּחַלֵּק שָׁלָל. *Reges exercituum fugiebant, fugiebant; et habitatio* (Pagninus familia) *domus dividebat spoliū.*

Mont. The Septuagint seems hardly to be reconcileable to this, or to any sort of sense, ὁ βασιλεὺς τῶν δυνάμεων τῆ ἀγαπητῆς, τῆ ἀγαπητῆς, καὶ ὡραιότητι τῆ οἰκῆς διελίσσεται σκῦλα. *Rex virtutum dilecti, dilecti; speciei domus dividere spolia.* Vulg. Theodoret abandons this passage of the Septuagint, and adopts the version of Symmachus, Βασιλεὺς τῶν στρατιῶν (that is τῶν δυνάμεων, which in the

the preceding verse Symmachus had rendered by στρατιὰ) ἠγαπήθησαν· ἀγαπητοὶ ἐγένοντο, καὶ ἡ διαίτα τῆ οἴκου διανεμῆι λάφυρα. *Reges militum dilecti fuerunt; amabiles facti sunt, et habitatio domus dividet spolia.* He proceeds upon this text, sometimes substituting ὡραιότης for διαίτα, and compounds it together with the preceding verse, "The Lord gave the word, great was the company (στρατιὰ or δύναμις) of those who published it," as of the preaching of the gospel; considering the βασιλεῖς δυνάμεων as the apostles; the λάφυρα as the harvest of Christianity; οἶκος as the church, and ὡραιότης as the grace of the holy spirit.

The difficulty is to reconcile the Hebrew with the text of the Septuagint, which seems broken and imperfect, but which is a little opened by the aid of Symmachus's version, and the exposition of Theodoret. Out of these we collect suggestions for amending the text of the Septuagint, which may be done by taking in the preceding verse, and throwing part of the present into a parenthesis, thus :

Κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις· δύναμις πολλή,
(Οἱ βασιλεῖς τῶν δυνάμεων τῷ ἀγαπητῷ, τῷ ἀγαπητῷ!)
καὶ ὡραιότητι τῷ οἴκῳ διελθεῖν σκύλα.

Dominus

*Dominus dabit verbum evangelizantibus virtute
multa,*

(Reges virtutum dilecti, dilecti!)

Et speciei domus dividere spolia.

The Septuagint, therefore, instead of יָדְדוּ
יָדְדוּ *fugiebant, fugiebant*, from נָדַד, read יָדְדוּ
יָדְדוּ from יָדַד, *dilecti sui, dilecti sui*, as in Jer.
xii. 7. where this word, in the abstract sense of it,
is used, without the ם between the daleths, which
is not its common form. They read נִוּחַ *habita-*
tio, as if it came from the Chaldee root נִוּחַ *pul-*
crum est, and not the same root in Hebrew, sig-
nifying *habitavit*. See what is before said on Ps.
lxv. 12. Thus they formed ἀγγελῶντες, ἀγγελῶντες,
and ὡραῖοις: The Hebrew read with this in-
terpretation, and the above suggested alterations,
will agree with the Greek, and stand thus:

אֲדֹנֵי יִתְּאָמְרוּ: הַמְבַשְׂרוּת צָבָא רַב.

(מַלְכֵי צָבָאוֹת יָדְדוּ, יָדְדוּ.)

וְנֹחַת בֵּית תְּחַלֵּק שְׁלָלִי.

*Dominus dabit sermonem; annunciatricum exercitus
magnus.*

(Reges exercituum dilecti sui, dilecti sui)

Et pulchritudo domus dividet spolium.

This perplexed passage makes a different appearance in Jerome; he translates it, *Reges exercituum fæderabuntur, fæderabuntur, et pulchritudo domus dividet spolia.* To warrant *fæderabuntur*, he must have read some such word as יַעֲדוּן *convenient, congregabuntur*, the niphal from עָדָה.

VER. 13. Though ye have lien among the pots.] The *pots*, or as Montanus calls them, *tripodes*, are rendered κλήρων in the Septuagint, "allotments," which corresponds with the Hebrew שְׁפָתַי as derived from שָׁפַת *divisit, ordinavit.* We have in Judges, v. 16, הַמִּשְׁפָּתִים which our version makes "sheepfolds," but the word here is without the hemantic ט. It is considered, by a Jewish commentator, as "a stall," Jerome adhered to the Septuagint, making it, *inter medios terminos.*

IBID. Her feathers] Is *alæ* in Montanus; the Hebrew וְאַבְרֹתֶיהָ is, "and her feathers." The Septuagint have it μεταφρῖνα, meaning what is upon the part of the back, μετὰ τὰς φρένας.

VER. 15. The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan.

VER. 16. Why leap ye, ye high hills?] What our version makes a proper name, "Bashan,"
the

the Septuagint have made an adjective; בָּשֵׁן signifies "fat," and they have made it ὑψος πύον; what is here rendered "high hill," the Septuagint have, in both places, rendered τετυρωμένον, *montes coagulatos*. Vulg. "cheefy, full of cheefes," reading, instead of גִּבְנִים which Montanus renders *gibbosus*, and Pagninus, whom our translators follow, *excelsus*, גִּבְנוֹת which means, "cheefes," as in Job, x. 10.

Our translators follow Pagninus, in rendering תִּרְצְרוּן "leap ye." Montanus renders it *despicitis*, "look down; the Septuagint, ἰνατί ὑπολαμβάνετε, *quid suspicamini?* Jerome opens this passage a little freely, *quare contenditis, montes excelsi, adversus montem, quem dilexit Deus, &c.*

VER. 17. Thousands of angels.] שְׁנָאֵן is said in the Miclal, to be an appellation appropriated to angels; it signifies "doubled, or changed." The Septuagint have it, χιλιάδες ὑποπνέων, *millia abundantium*. Vulg. Both in the Hebrew and Greek, the word signifies only some quality, or qualities of an angel. It is Pagninus who introduced the term *angelorum*, and our version has followed him. Montanus, according to his method of literal translation, makes it *duplicata*.

VER.

Esto mihi in petram habitaculi (Pagn. *in robustum habitaculum*) *ad ingrediendum* (Pagn. *ut ingrediar*, which our version copies) *jugiter, præcepisti servare me; quia petra mea, et munitio mea tu.* Which version very well represents the Hebrew text, as it now stands; but the Septuagint seem to have had the text before them in a different state; for they render it thus, *ἦν μὲν ἐν βῆν ὑμῶν αὐτῶν, καὶ ἐν τόῳ ἐχρὸν τῷ σῶσαι μὲν ἐν ἐπιπλά μᾶ, καὶ αὐτοφυῆ μᾶ ἐν σὺ.* *Esto mihi in Deum protectorem, et in locum munitum, ut saluum me facias; quoniam firmamentum meum, et refugium meum es tu.* Vulg.

The Greek and Hebrew texts may here be reconciled, though they appear, at first, so very distant from each other: The difficulty is in finding something to warrant *καὶ ἐν τόῳ ἐχρὸν*. It is submitted, that out of the three words *לְבֵית דָּוִד* may be made the three following *לִי בֵית כְּצֻרֹת* signifying “unto me a house fenced;” we may suppose the Septuagint translators to have read it so, and then they had a ground for what they have given us. The word *בֵּית* *domus*, is used sometimes for “a place,” and *τόπος* is the word here. The rest of the passage agrees

agrees with the Hebrew, which, with the above alterations, will run thus, **הָיָה לִי לְצוּר מְעוֹן לִי** *Esto mihi in petram fortitudinis, mihi in domum munitam ad salvandum me.*

After the above conjecture was made, it was discovered that the three first verses of the 31st Psalm correspond with the three first verses of this Psalm, and there we find this part of the parallel passage worded almost precisely as has been here conjectured, **הָיָה לִי לְצוּר מְעוֹן לִי** *Esto mihi in petram fortitudinis, in domum munitio meam tu.* Mont. which the Septuagint render thus, **γινῶ μοι εἰς ὑπερασπιστὸν, καὶ εἰς οἶκον καταφυγῆς, ὅτι κραταίωσις μου, καὶ καταφυγὴ μου εἶ σὺ.**

The conjectural reading above suggested, differs only in the ' of **לִי** *mibi*, which I had introduced in order to find a place for the second ' in the text meant to be altered; after this, there was a use found for every letter in the original, except the **א**. Since the discovery of this parallel passage in Psalm xxxi. we may, I trust, con-
fide

fide in the principle of emendation, which we have proceeded upon, and we may rest satisfied, that we have been quite as scrupulous, as was necessary, in the application of it. These two passages, no doubt, were originally the same, and yet the one in question required more altering than we thought it allowable to make, before the two could be made to tally. This coincidence is a testimony, at once, that our principle is a right one, and that we are temperate in the use of it.

However certain it may now appear, that the text ought to be so read, it did not so appear to Jerome, who has taken it with all the corruption, it has at present. *Esto mihi robustum habitaculum, ut ingrediar jugiter; præcepisti, ut salvares me, quia petra mea, et fortitudo mea es tu.*

PSALM LXXII.

VER. 3. The mountains shall bring peace to the people; and the little hills, by righteousness.] *יְשׁוּעַת הָרִים שְׁלוֹם לָעָם; וּנְבֻעוֹת בְּצִדְקָה: Defe- xent montes pacem populo; et colles in justitiâ. Mont.*

VER. 4. He shall judge the poor of the people, &c.] So reads the Hebrew, *יִשְׁפֹּט עֲנִי-עָם. Judi-*

cabit afflictor populi, &c. The Septuagint, in the Alexandrian and Vatican copies, divide it thus, bringing righteousness down to the subsequent verse; ἀναλαβίτω τὰ ὄρη εἰρήνην τῷ λαῷ σου, καὶ οἱ βερίοι· Ἐν δικαιοσύνῃ κριεῖ τις πτωχὸς τῷ λαῷ. *Suscipiant montes pacem populo, et colles; (suscipiant understood) in justitiā judicabit pauperes populi.* However, Theodoret and the Complutensian divide the matter, as our translators have. Jerome divides it as in the present Hebrew, but reads it without the ב. *Assument montes pacem populo, et colles justitiam; judicabit pauperes populi, &c. &c.*

IBID. And shall break in pieces the oppressor.] קָשָׁיו *oppressorem*, is termed in the Septuagint, συκοφάντην.

VER. 5. They shall fear thee, as long as the sun and moon endureth, throughout all generations.] So is the Hebrew, יִירָאוּךָ, and so Montanus has rendered it, *timebunt te*. The Septuagint have, καὶ συμπαραμεινῇ τῷ ἡλίῳ, *et permanebit cum sole*. They probably read the Hebrew, שָׁאֵר "he will remain," as in Numb. xi. 26. It might be לְךָ שָׁאֵר "they will remain to thee;" or without the לְ thus, שָׁאֵרְךָ, according

ing to the observation on Psalm lxiii. 2. which applies equally to intransitive verbs, and it then comes nearer the present text of the Hebrew.

VER. 12. For he shall deliver the needy when he crieth.] So Montanus renders *מְשׁוּעַ* *clamentem*, pihel part. from *שׁוּעַ* *vociferatus est*; but *מְשׁוּעַ* will signify "from the rich," as in Isaiah, xxxii. 5. *לֹא יֵאמָר שׁוּעַ* *non dicetur dives*. Mont. and so the Septuagint read it, *ἐκ δυνάστεως*. See the same word in this sense in Job, xxxiv. 19. *וְלֹא נִכְרַשׁוּעַ לְפָנֶיךָ* *Et non agnitus est ei dives coram paupere*. Pagn. whom our translators follow in rendering it "rich." Montanus renders it *clamor*, as here; in the former passage from Isaiah, xxxii. 5. our version has it "bountiful." Jerome agrees with the Septuagint, *a potente*.

VER. 14. Deceit.] Here again is *תָּוֶךְ*, rendered *τόκος* by the Septuagint, but Jerome in this passage makes it *usura*; before he had called it *damnum*.

IBID. And precious shall their blood be in his fight.] *דָּמָם* is "their blood;" but the Septuagint have it *τὸ ὄνομα αὐτῶν*, "their names;" so they must have read *שִׁמְם* *nomina eorum*.

VER. 16. There shall be an handful of corn in the earth.] פֶּסֶת here rendered "handful," is στήριγμα, in the Septuagint, and *firmamentum* in the Vulgate. Jerome makes it *erit memorabile triticum in terrâ*, which seems unaccountable.

IBID. The fruit thereof shall shake like Lebanon.] יָרֵעַשׁ בְּלִבָּנוֹן פְּרִיּוֹ. is rendered by Montanus *perstrepet*, (but Pagninus, whom our translators follow, says *concutietur*) *sicut Lebanon, fructus ejus*. The Septuagint ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον. *Superextolletur super Libanum*. Vulg. So they must have read, instead of יָרֵעַשׁ בְּלִבָּנוֹן thus, יָרוּם מִלִּבָּנוֹן "shall be lifted up above Lebanon." Jerome agrees in this sense, *Elevabitur, sicut Libani, fructus ejus*, recognising the כ as it stands in the present text.

VER. 17. His name shall be continued, as long as the sun.] The phrase, לִפְנֵי שֶׁמֶשׁ *ad facies solis*, or *ante solem*, we had before, in verse 5. וּלְפָנֵי יָרֵחַ "before the moon." The Septuagint render them πρὸ τοῦ ἡλίου, πρὸ τοῦ σελήνης. Jerome, *ultra lunam, ultra solem*.

VER. 20. The prayers of David, the son of Jesse, are ended.] תַּפִּלּוֹת is "prayers." Jerome, and after him Montanus, call them, *orationes*; the Septuagint, ὕμνοι.

PSALM LXXIII.

VER. 4. For *there* are no bands in their death, but their strength *is* firm.] כִּי אֵין חֲרָצוֹת לְמוֹתָם; וּבְרִיא אֹלָם. *Quia non ligamenta in morte eorum, et sana fortitudo eorum.* Mont. The Septuagint have it, οὐκ ἔστιν ἀνάμνησις ἐν τῷ θανάτῳ αὐτῶν, καὶ στήριγμα ἐν τῇ μάστιγι αὐτῶν. *Quia non est respectus in morte eorum, et firmamentum in plagâ eorum.* Vulg. There are different renderings in the other Greek translations, which Theodoret notices. Aquila has οὐκ ἀνίσταται ἐν τῷ θανάτῳ αὐτῶν, they are not agitated by distresses, or fall into despair; he further says, that ἀνάμνησις, in the Septuagint, means ἀπαγόρευσις, "refusal," because those who refuse any thing shake their heads; which is contrary to the *respectus* in the Vulgate, which seems like consent.

There still remains the difficulty of reconciling the Septuagint and Hebrew. If אֹלָם, now construed "fortitude," were הוֹלָם, it would be the participle, *contundens*, and contain something like μάστιγι.

Jerome

Jerome gives this sense, *Quòd non recogitaverint de morte sua, et firma sint vestibula eorum*; taking אולם for *vestibulum, porticus*, which is one of its senses, and בריא as an adjective. Aben Ezra recognises this sense of “vestibule,” as one of the interpretations. To warrant Jerome’s rendering of *recogitaverint*, he must have supposed, instead of חרצבות such a word as מחשבות, *cogitationes*, from חשב, *cogitavit*.

VER. 7. Their eyes stand out with fatness.]—
 יצא מחלב עינם. *Exiit præ adipe oculus eorum.*
 Mont. Pagninus, whom our translators here follow, renders it, *Egressi sunt oculi præ adipe*. This is a good rendering of the Hebrew, as it now stands; but the Septuagint seem to have read עונם or עונם, “their wickedness,” instead of “their eye;” ἐξέλυσται ὡς ἐκ στίατος ἡ ἀδικία αὐτῶν. *Prodibit quasi ex adipe iniquitas eorum.*
 Vulg. Theodoret explains, that fatness signifies in scriptural language, happiness and prosperity; and the Psalmist means here to say, that those who enjoy prosperity, commit sins with great licence. Jerome read the Hebrew, as it now stands, for he translates it, *porcesserunt a pinguedine oculi eorum*.

VER.

VER. 10. Therefore his people return hither; and waters of a full cup are wrung out to them.] וַיִּמְצְאוּ מַלְאָכָא יִמְצְאוּ לָמוֹ is well rendered by Montanus, *Et aqua pleni (calicis understood) exprimentur eis*. The Septuagint have read this differently, as if some letters were changed in the original, καὶ ἡμέραι πλήρεις ἐυρεθήσονται ἐν αὐτοῖς. *Et dies pleni invenientur in eis*. Vulg. So they read it thus, וַיִּמְצְאוּ מַלְאָכָא יִמְצְאוּ לָמוֹ. *Et dies pleni invenientur eis*, or *in eis*. The singular adjective may very well agree with the plural וַיִּמְצְאוּ, as it agrees with the plural מַלְאָכָא in the present text. Jerome read this differently, *Et quis plenus inveniatur in eis*; taking the first word as pointed וַיִּמְצְאוּ et quis; and the verb as יִמְצְאוּ, *inveniatur*, the niphath of מִצָּא, *invenit*.

PSALM LXXIV.

VER. 3. Lift up thy feet unto the perpetual desolations.] הָרִמָּה פְּעֻמֶיךָ לְמִשְׁאוֹת נֶצַח is well rendered, *Leva pedes tuos ad desolationes perpetuitatis*. Mont. The Septuagint differ, ἵπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος. *Leva manus tuas in superbias eorum in finem*. Vulg. "demand

"demand of them the punishment of their pride," says Theodoret. The Septuagint probably read, instead of לַמִּשְׁאוֹת "to their desolations" from שָׂאָה, *vastari*, לַמִּשְׁאוֹת from נָשָׂא *levavit*, "to their lifting up." ἰπὶ τὰς ὑπερηφάνιας αὐτῶν; but how τὰς χεῖρας got in, does not seem easy to account for, except by the change of imagery and metaphor, as will happen in translations.

Jerome renders it, *Sublimitas pedum tuorum dispersa est usque ad finem*; so he read the ה, not as the sign of an imperative, but as an article, as in Psalm lxxv. 6. where is the same word, but without the paragogic ה. The Hebrew agrees as well with this sense of Jerome, as with the one given by Montanus.

VER. 19. O deliver not the soul of thy turtle-dove unto the multitude of the wicked.] אֲלֵ-תִתֵּן לְחַיִּית נֶפֶשׁ תּוֹרֶה. *Ne tradas fera*, (or, as Pagninus, whom our translators here follow, *congregationi inimicorum*) *animam turturis tuae*. Mont. The Septuagint vary considerably, and yet may be reconciled. μὴ παραδῶς τοῖς θηρίοις ψυχὴν ἐξομολογούμενην σοι. *Ne tradas bestiis animam confitentem tibi*. Vulg. So that they read תּוֹרֶה with a

7 in.

ר instead of a ר, חִוּדָה, *confessionis tuae*. See the same expression, Psalm lxxvi. 10. בִּיחֻדָּתָא. *Quoniam fervor hominis confessio tua*, though Montanus took it there for a third person future fem. rendering it *confitebitur*, as he well might. Jerome took this ambiguous word for חִוּדָה *lex*, for he renders the passage, *Ne tradas bestiis animam eruditam lege tua*, reading it, נִפְשָׁה חִוּדָה *animam legis tuae*, or, as he supplies the ellipsis of the Hebrew, *animam eruditam lege tuae*.

PSALM LXXV.

VER. 1. For that thy name *is* near, thy wonderful works declare.] סִפְרוּ נִפְלְאוֹתֶיךָ. which Montanus renders, *Et propinquum nomen tuum, narrant mirabilia tua*. The Septuagint have taken this otherwise, and it there runs better, and is moreover reconcileable with the original, after a small alteration. Καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου διηγέσσομαι πάντα τὰ θαυμάσιά σου. *Et invocabimus nomen tuum; narrabo omnia mirabilia tua*. Vulg. So that they probably read the same phrase, as we have in Psalm lxxx. 19. וּבִשְׁמֶךָ נִקְרָא *et in nomine tuo invocabimus*. Mont. and the passage must have run thus, נִקְרָא בִשְׁמֶךָ אֲסַפֵּר נִפְלְאוֹתֶיךָ.

נִפְלְאוֹתֶיךָ. "we will call on thy name, I will declare thy wonders." Jerome renders the present text literally thus, *Et juxta nomen tuum narrabunt mirabilia tua.*

VER. 2. When I shall receive the congregation, I will judge uprightly.] כִּי אֶקַח מוֹעֵד. is rightly enough rendered by Montanus, *cum accepero tempus statutum.* Jerome makes it, *cum accepero tempus.* מוֹעֵד also signifies "congregation," as may be seen over and over again in the Pentateuch. The Septuagint have taken it merely as "time," ὅταν λάβω καιρὸν; Aquila and Symmachus render it τὴν συναγωγήν, meaning, "when we shall return to the appointed meetings according to the laws and ordinances."

VER. 5. Speak not with a stiff neck.] The Septuagint have, μὴ λαλιῖτε κατὰ τὴν θεῶν ἀδικίαν. *Nolite loqui adversus Deum iniquitatem.* Vulg. So that בְּצוּר עֵתָּךְ, which Montanus renders, *in collo præfracto*, they read by leaving out one letter, the א, and reading בְּצוּר עֵתָּךְ "in, or against God iniquity." The Septuagint commonly render צוּר by θεός. Jerome has given its other sense to עֵתָּךְ, making it *in cervice veteri.*

VER.

VER. 6. For promotion *cometh* neither from the east, nor from the west, nor from the south.

VER. 7. But God is the judge; he putteth down one, and setteth up another.] This is a very good translation, after Pagninus, who renders *וְלֹא מִמִּדְבַּר הָרִים* *Nec a deserto venit exaltatio*, considering *הָרִים* as the infinitive in the hiphil conjugation of *רום* *altum est*, and so Buxtorf understands it. The passage and version of Montanus, is thus, *כִּי לֹא מִמוֹצֵא, וּמִמַּעֲרֵב, וְלֹא מִמִּדְבַּר הָרִים. כִּי־אֱלֹהִים שֹׁפֵט; זֶה יִשְׁפִּיל, וְזֶה יִרָם.* *Quia non ab exitu, et ab occidente, nec a deserto montium. Quoniam Deus judicans; hunc humiliabit, et hunc exaltabit.* Mont. Conformably with the idea of this translator the Septuagint have rendered it, *ὅτι ἀπὸ ἐρήμων ὀρίων, neque a desertis montibus.* Vulg. Or as Montanus has it, *nec a deserto montium*, taking *הָרִים* for *montes*, from *הַר* *mons*.

This likewise corresponds precisely with the Hebrew, and the sense is the same, only it is elliptical. The passage in the Septuagint is thus, *ὅτι ὅτι ἀπὸ ἐξόδων, ὅτι ἀπὸ δυσμῶν, ὅτι ἀπὸ ἐρήμων, ὀρίων.* "Ὅτι ὁ θεὸς κριτὴς ἐστίν, &c." "For it is not from the east, nor from the west, nor from the

desert mountains *of the south*; but it is the Lord who is judge," &c. The south is naturally enough designated by the desert, or wilderness, to the south of Jerusalem. Jerome adheres to the division of the Septuagint version, *Quia neque ab oriente, neque ab occidente, neque a solitudine montium, sed Deus judex*, &c.

PSALM LXXVI.

VER. 2. In Salem also is his tabernacle.] יְדִי בְּשֵׁלֶם סִכּוֹ. *Et fuit in Salem tabernaculum ejus.* Montanus. The Septuagint, according to their practice, in preferring appellatives to proper names, have rendered this *ἐν ἰερῇ, in pace.* Vulg. instead of Salem; which in the Hebrew, with a holem on the ל, שֵׁלֶם signifies "peace," with a tzeri under the lamed, שֶׁלֶם Salem, it signifies "completeness, perfection," and this is the appellation which the Masorites have chosen to bestow, by their pointing, upon the holy city.

VER. 4. Thou art more glorious and excellent than the mountains of prey.] נָאִיר אֶתֶר, אֶדִיר מִחֶרֶרֶת טֶרֶף. *Illustris tu, potens præ montibus præda.* Mont. In the Septuagint they are called ἀπὸ ὀρέων αἰωνίων, *a montibus aternis.* Vulg. טֶרֶף signifies

signifies "prey" and this variance does not seem reconcileable. In Deut. xxxiii. 15. there is **הַרְרֵי קֶדֶם** which Buxtorf refers to as "ancient mountains;" but Montanus renders "eastern." The Hebrew will bear either. In Habuc. iii. 6. we have **הַרְרֵי עֵד** which our translators render "everlasting mountains." The sense seems varied in the Septuagint, which runs thus, *φωτίζεις σὺ θαυμαστῶς ἀπὸ ὀρίων αἰωνίων. Illuminas tu mirabiliter a montibus aeternis. Vulg.* But the Hebrew will correspond with this sense, as well as with the construing of Montanus, the **ם** being rendered as **שׁוֹב**, thus, **נְאוֹר אֶתָּה אֲדִיר מִהַרְרֵי טָרֶף**, *Illustris tu mirabiliter a montibus præda*, or **קֶדֶם**, or **עֵד**, *antiquis*, or *aeternis*. Jerome calls it *a montibus captivitatis*, which may be only another expression for *præda*.

VER. 5. The stout-hearted.] **לֵב אֲבִירִי** *fortes corde*. Mont. Jerome had made it *superbi corde*. The Septuagint have it *ἀσύντοι τῇ καρδίᾳ*, "foolish of heart;" so they must have read it, **בְּעֵרִי לֵב** which in Psalm xcii. 6. is translated *ἄφρων*; **אִישׁ בְּעֵרִי** *vir stupidus*. Mont.

VER. 10. The remainder of wrath shalt thou restrain.] **שְׁאֵרִית חֵמַת הַחַזָּק. Residuum irarum accinges,**

accinges, Mont. What is here called "restrain," וַתִּחַנֶּה, Montanus renders *accinges*: the Septuagint make "the remainder of wrath," a nominative case, and say, ἐγκατάλειμμα ἰνθυμίας ἰοράσει σοι, *reliquia cogitationis diem festum agent tibi*; so that they read instead of וַתִּחַנֶּה thus, וַתִּחַנֶּה "shall feast thee," from וַתִּחַנֶּה *festum celebravit*.

PSALM LXXVII.

VER. 2. My fore ran in the night, and ceased not.] Which is the rendering of Pagninus, *Plaga mea nocte defluxit, et non quievit*; that is, וְיָדִי וְלֵילָה נִגְרָה and וְלֵילָה נִגְרָה which Montanus renders, *Manus mea nocte defluxit, et non remisit se*. The Septuagint have given another sense to וְנִגְרָה, considering it as וְנִגְרָה or וְנִגְרָה, ἐναντίον αὐτοῦ, *coram eo*, and so give a different turn to the whole passage, Ἐν ἡμέρᾳ θλίψεώς μου τὸν θεὸν ἐξεζήτησα· ταῖς χερσὶ μου συκτὸς ἐναντίον αὐτοῦ, καὶ ἐκ ἡπατήθην. *In die tribulationis mea Deum exquisivi; manibus meis nocte coram eo, et non sum deceptus*. Vulg. with which the Hebrew agrees; for וְנִגְרָה, which Montanus renders *remisit*, signifies also something like "misgiving," as in Gen. xlv. 26. וַיִּפֶּן לְבָבוֹ כִּי לֹא הָאֵמֶן לָהֶם. *Et debilitatum est cor ejus, quia*
non

non credebat eis, which approaches the sense of the Greek in *ἡπατήθην*, *deceptus fui*. The text might run thus: *בְּיוֹם צָרָתִי אֶדְנִי דָרַשְׁתִּי ; יָדִי לִילָה נִגְדָּו, וְלֹא תָפַנּוּ.* “In the day of my distress the Lord I sought; my hand in the night *was* before him, and did not remit, *or* did not hesitate.” Jerome read the text as *נִגְדָּו*, which he paraphrases by *extenditur*. The whole passage is thus: *In die tribulationis meae Deum exquisivi; manus mea nocte extenditur, et non quiescit.*

VER. 10. And I said, this is my infirmity, but I will remember the years of the right hand of the Most High.] Such is the sense made out by the help of insertions, for which there is no authority in the original. The Septuagint have what seems very wide from it, *Kai ἵπα, οὖν ἡρξάμην, Αὐτὴ ἡ ἀλλοιώσις τῆς δεξιᾶς τῆς ὑψίστης. Et dixi, nunc cæpi, hæc commutatio dexteræ excelsi.* Vulg. *ἀλλοιώσις*, says Theodoret, signifies the punishment from the Lord, because his right hand usually bestows only good. “I reconciled myself to this change, by considering that ‘I began’ by deserving such punishment for my transgressions.” The Hebrew is, *וְאָמַר חֲלוּתִי הִיא שְׁנוֹת יָמַי עָלָיו.* which Montanus renders *Et dixi infirmari*

infirmari meum ipsum anni dexteræ excelsi; the sense of which is not easily seen. Pagninus had before tried another construction, *Et cogitavi occidere me propter annos dexteræ excelsi*, which is as little satisfactory. Jerome had made it, *Es dixi, imbecillitas mea est, hac commutatio dexteræ excelsi*, agreeing with the Septuagint in the word ἀλλοιώσις.

That of the Septuagint appears a good construction, and the Hebrew will conform to it, when a ה is prefixed to the verb thus, הִחֲלוֹתִי “I have begun,” which word is in Deut. iii. 24. אָתָּה הִחֲלוֹת לְהִרְאוֹת. *Tu capisti videre facere*, and when שְׁנוֹת is taken in the sense of “change,” as if it had a holem on the ש instead of a sheva, as in Esth. iii. 8. which, though in the plural, may be allowed to agree with הִיא singular. With these alterations and constructions the Hebrew will agree; it will run thus, וְאָמַרְ הִחֲלוֹתִי הִיא שְׁנוֹת יְמִין עֲלִיָּין. “And I said, I have begun, this is the change of the right hand of the Most High.” Aben Ezra and Raschi agree in giving the sense of “changing,” to שְׁנוֹת, with the sheva under the ש, and Moses Mendelssohn so translates it, *aendern in des höchsten macht.*

PSALM LXXVIII.

VER. 4. We will not hide *them* from their children, shewing to the generation to come, the praises of the Lord.] לא נכחד "we will not hide." The Septuagint have made of it a passive, οὐκ ἐκρύβη, "it was not hidden," taking the word as differently pointed thus, נִכְחַד in niph'al, and so a passive sense. Jerome read it so, but he has made it plural, *non sunt abscondita a filiis eorum.*

VER. 63. The fire consumed their young men, and their maidens were not given to marriage.] "Not given to marriage," is Pagninus's version (*non fuerunt nuptui tradita*) of לא הוללו. Montanus corrects it, *non epithalamio celebratae sunt*, which comes nearer the Septuagint, because it includes in it a celebration by noise; for they suppose it to mean a funereal lamentation, ἐκ ἐπιθυμιασάν, *non sunt lamentatae*. Vulg. So they read, instead of הוללו *laudatae fuerunt*, the hophal from הלל, thus לא הוללו "are not lamented," the hophal from ילל *ejulavit*, being the change only of the pointing. Jerome agrees in this; *virgines ejus nemo luxit.*

VER. 69. And he built his sanctuary like high palaces, like the earth, which he hath established for ever.] Which is Pagninus's version, *Et ædificavit sicut excelsa palatia sanctuarium suum, velut terram, quam fundavit in seculum.* The Hebrew is יִבֶּן כְּמִדְרָמִים מְקֻדָּשׁוֹ, כְּאַרְצוֹ יִסְדָּהּ לְעוֹלָם. The Septuagint have it, Καὶ ὡκοδόμησεν ὡς μονοκί-
 ράτων τὸ ἁγίασμα αὐτῆς; ἐν τῇ γῇ ἐθεμελίωσεν αὐτὴν
 εἰς τὸν αἰῶνα. The Complutenfian reads μονοκέ-
 ρωτος: *Et ædificavit sicut unicornium sanctificium suum,*
in terrâ fundavit eam in secula. Vulg. They
 therefore read רָמִים *excelsa*, as if signifying the
 Unicorn; it is so in Psalm xxii. 22. but gene-
 rally it is written רָאִם or רִים. These instances,
 without the N, Buxtorf calls the contracted form
 of this noun. So that the Greek agrees with
 the Hebrew in this point. Theodoret says, the
 Unicorn is chosen as a figure, to which the
 temple might be compared, because his single
 horn corresponded with the main precept of the
 law, that one God only is to be worshipped.
 The Septuagint differ also from Pagninus, and our
 translators, in reading a ב, and not a כ before
 אָרֶץ, thus, בְּאַרְצוֹ יִבֶּן יְיָ.

Jerome

COLLATION. PSALM LXXXI. 211

Jerome agrees with the Septuagint in the sense of the Unicorn, but he preserves the כ. *Et edificavit in similitudine monocerotis sanctuarium suum, quasi terram fundavit illud in sæculum.*

PSALM LXXXI.

VER. 6. His hands were delivered from the pots.] כפיו כדור העבֹרֶנָה *Manus ejus ab alieno transibunt*, "were delivered from the pots," is the rendering of כדור העבֹרֶנָה which Montanus makes *transibunt*, (Pagninus *transferunt*) *ab alieno*. The Septuagint make it, αἱ χεῖρες αὐτῶν ἐν τῷ κοφίνῳ ἰδάλυσαν. *Manus ejus in cophino servierunt*. Vulg. So they read the original thus, כפיו כדור העבֹרֶנָה *Manus ejus a cophino servierunt*. Jerome read the verb with a ר, *Manus ejus a cophino recesserunt*.

VER. 15. The haters of the Lord should have submitted themselves unto him.] Here we have the same word in the Hebrew, Greek, and English, that we have had before in Psalm lxvi. 3. and xviii. 45. יכחֹשׁוּ לִפְנֵי־אֱלֹהֵי־אֲדָמָה, "submitted themselves to him." Theodoret expounds it here, of the Jews, who had promised to keep all the words of the Law, Exod. xxiv. 3. and had not;

he understands it, therefore, in this place, of “lying,” that is, breaking their covenant with God. Jerome understands it in this sense, *Qui oderunt Dominum, negabunt eum*. Theodoret construes καὶ ἔσται in the next part of the verse, as “calamity,” in which sense, he says, the Syrians and Hebrews understood it; Καὶ ἔσται ὁ καὶρὸς αὐτῶν εἰς τὸν αἰῶνα. ויהי עתם לעולם. “and their time, or calamity, shall be without end.” Rashi has the same idea, rendering it, “and their punishment shall be for ever.”

PSALM LXXXIII.

VER. 1. Keep not thou silence, O God,] So is the version of Jerome, *Deus ne taceas*; and after him, of Pagninus and Montanus, אֱלֹהִים אֵלֶּדְמִי־לֶךְ. *Deus ne silentium tibi*; but the Septuagint have τίς ὁμοιωθήσεται σοι. *Quis similis erit tibi?* Vulg. The Hebrew will agree with this, if it is written אֵל דְּמָה לָּךְ *non est simile tibi*; דְּמָה being the participle of דָּמָה *simile esse*. It will not do interrogatively, as in the Greek; and this use of the negative אֵל is open to the same observation, which we before noticed might be made by critical grammarians. See Psalm vii. 11.

This

This Hebrew word, and another, to which we have given the same sense of similitude in Psalm xl. 6. stand together in this sense in Psalm lxxxix. 7.

כִּי מִי בִשְׁחָק יַעֲרֹךְ לַיהוָה ;

דָּמָה לַיהוָה בְּבָנֵי אֱלֹהִים .

Which is thus literally rendered by the Septuagint :

Ὅτι τίς ἐν νεφελαῖς ἰσωθήσεται τῷ Κυρίῳ,

Ὁμοιωθήσεται τῷ Κυρίῳ, ἐν υἱοῖς θεοῦ ;

PSLAM LXXXIV.

VER. 5. Blessed is the man, whose strength is in thee ; in whose heart are the ways of them.

VER. 6. Who passing through the valley of Baca, make it a well ; the rain also filleth the pools.

VER. 7. They go from strength to strength, every one of them in Zion appeareth before God.]

The original of this obscure and difficult passage runs thus : מַסְלוֹת ; עוֹזֵלֹו בָךְ ; מְסָלֹוֹת ;

בְּלִבָּבָם . עֲבַרְי בְּעֶמֶק הַבְּכָא מַעֲיָן יִשְׁתַּחֲוּוּ ; גַּם-

בְּרִכּוֹת יַעֲמָה מוֹדָה . יִלְכוּ מַחֲלֵל אֱלֹהִים , יִרְאֶה

אֱלֹהִים בְּצִיּוֹן . which Montanus thus translates

Beatitudines hominis, fortitudo ei in te ; via strata

in

in

in corde eorum. Transeuntes in vallem Habbacha fontem ponent eam; etiam benedictionibus operietur docens. Ibunt de virtute ad virtutem, videbitur Deus Deorum in Sion. This, like all of Montanus, is so literal, as hardly to give a clear sense of any sort. Pagninus is a little more open; *Beatus homo cujus fortitudo est in te, et via in corde eorum. Transeuntes per vallem mortis, fontem ponunt eam; etiam piscinas operit pluvia. Eunt de turmâ ad turmam, donec conspiciatur quisque eorum ante Deum in Sion.* This is the rendering which our translators have adopted.

We are curious to hear how Jerome has dealt with this perplexed passage. In his *Veritas Hebræa* it stands thus: *Beatus homo cujus fortitudo in te est; semitæ in corde ejus. Transeuntes in valle fletûs, fontem ponent eam, benedictioni quoque amicitur doctor. Ibunt de fortitudine in fortitudinem, apparebunt apud Deum in Sion.* Which follows closely the Hebrew text as it now stands, and is the same sense as Montanus has preferred, before that of his predecessor Pagninus.

What is the explanation of this embarrassed text? It is thought to be a description of those, who were strictly religious in coming up to Jerusalem

rusalem at the three great feasts ; who, in passing through the valley of Baca, found no want of water in that dry place, but sustained themselves by their fortitude and patience, as if the pools were running over with rain water ; so they passed on from stage to stage, till they arrived at Jerusalem, and appeared before the Lord.

The Septuagint translators have presented a text, that seems to aim at something different from this scenery ; at least it is made to vary considerably by the exposition of Theodoret, who is our authority for expounding the text of the Septuagint.

Μακάριος ἀνὴρ ὃς ἐστὶν ἀνίληψις αὐτῷ παρὰ σοῦ, Κύριε ;

Ἀναβάσεις ἐν τῇ καρδίᾳ αὐτῷ δίδετο

Ἐἰς τὴν κοιλάδα τῷ κλαυθμῶνος, εἰς τόπον ὃν ἴθιτο.

Καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν.

Πορεύονται ἐκ δυνάμεως εἰς δυνάμειν.

Ὁφθήσεται ὁ θεὸς τῶν θεῶν ἐν Σιών.

Beatus vir, cui est auxilium ipsi abs te,

Ascensiones in corde suo disposuit.

In valle lachrymarum in loco quem posuit ;

Et enim benedictiones dabit legislator.

Ibunt de virtute in virtutem :

Videbitur Deus Deorum in Sion.

Vulg.

“ Happy

"Happy is the man," says Theodoret, "who has his mind always occupied in divine contemplations;" for, says he, "ἀναβάσεις θεῶν ἐν καρδίᾳ, are 'pious thoughts upon God.' Such a person, who is given up to holy meditations, and has obtained the blessings of the law, does not indulge in the gaieties of life, but rather resigns himself to grief and tears." He says, that the valley of tears, κοιλάς κλαυθμώνος, was the place mentioned in Judges, ii. 1. where the angel reproved the people for their transgression, till he moved the whole assembly to tears. But properly, says our commentator, the present life is the valley of tears; and those who therein have received the ἀναβάσεις θεῶν, will both shed tears, pass a laborious life, and expect the blessings of the lawgiver; and by this exercise of piety, they shall grow from strength to strength, till they are admitted to the presence of God.

Such is the *sense* given by Theodoret of the Greek text; but it still remains to reconcile the *wording* of it with that of the Hebrew. The first variance is in ἀναβάσεις; for מַעְלִוֹת is only "ways," generally; *strata viae*, from מַעְלָל *aggravavit*. They must have read it מַעְלִוֹת "ascend-
ing

COLLATION. PSALM LXXXIV. 217

ing degrees," from עָלוּ *ascendit*; the change is only of one letter. *ἀνέβη* should be, I think, *ἀνέβητο*, it will then correspond with עָבַר, which otherwise is unnoticed in the Greek; and then the Greek text is relieved from the awkward sameness of *ἀνέβη* in the following line. *τόπον* has no corresponding word in the Hebrew: but if *מַעַן* *fontem* was read *מַעֲוָן* it would be *mansionem*, and become a sufficient ground for *τόπον* in the version. *κλαυθμῶνος* is an exact version of הַבְּכָא which will as well signify "lamentation," as stand for the proper name Baca, given in our version.

The expression, מַעֲלוֹת *gradus*, or *ascensiones*, may have some allusion, like that of שִׁיר הַמַּעֲלוֹת *canticum graduum*, "A song of degrees," (a title given to several psalms,) which was well understood by the Jews. In the rabbinical writers it is used for a good quality of the mind, and is a common term in use among the Jews at this day, in such sense. See Buxt. Lex. Rab. Phil. *voce* עָלוּ and Lex. Talm. *voce* עָלוּ, where he speaks of סֵפֶר הַמַּעֲלוֹת *liber virtutum*, a book so intitled.

If מַעֲלוֹת בְּלִבָּבָם is thrown into a parenthesis, and נִסְבְּרוּכֹת יְעֹטָה מוֹרָה is also separated in

the same manner, this difficult passage will be relieved, and will make the same sort of sense as in the Greek, with the difference of the Greek being uniformly, in the three first lines, in the singular number; the Hebrew, according to its irregular manner, partly in the singular, partly in the plural.

אשרי אדם עוֹדֵלוֹ בְּךָ.

(מַעֲלוֹת בְּלִבָּבָם) עֲבָרִי.

בְּעֶמֶק הַבָּכָא מְעוֹן יִשְׁתַּחֲוֶהוּ;

(וְגִמְזוּרֹת יַעֲמָה מוֹדָה)

יֵלְכוּ מִחֵיל אֱלֹהִים.

יֵרָאֲוּ אֱלֹהִים בְּצִיּוֹן.

Beatus vir quisque fortitudo cuius in te.

(Ascensiones graduum in cordibus suis) transeuntes,

In valle lamentationis mansionem ponent sibi;

(Etiam benedictionibus operietur docens)

Ibunt de virtute ad virtutem,

Videbitur a Deo in Sion.

VER. 10. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.] There is nothing of "door-keeper" in the original. The Septuagint is παραρτίσθαι; both

both in the Vulgate and Jerome it is *abjectus esse*; in Pagninus it is *in limine*, which agrees with the Hebrew, *הסמוך ל* *esse in limine*, “to be about the door,” a verb in hithpacl, from *הפד* never used; the noun is *הד*, *limen*.

VER. VII. For the Lord God is a Sun and shield.] So is the Hebrew, and so it was in Jerome’s time; but *ἔστιν καὶ ἀλήθειαν ἀγαπᾷ*, as the Septuagint have it, has no warrant from the present text.

PSALM LXXXV.

VER. 3. Thou hast taken away all thy wrath.]

הספת כל עברתך *Collegisti omnem iram tuam*.

Mont. or *abstulisti*, as Pagninus has it, whom our translators follow. The Septuagint *κατίπαυσας*, “thou hast made to cease;” *mitigasti*, agrees with the Hebrew. The same idea is contained in the expression so often repeated, “he was gathered to his people—gathered to his fathers;” and in Numb. xx. 26. Aaron is said to be “gathered” absolutely; in all which places, this same word *הספ* *collegit*, is used. Jerome has the same idea in, *continuisisti*.

VER. 8. For he will speak peace unto his people, and to his saints; but let them not turn again to folly.] So reads the Hebrew, **כִּי יִדְבֹר שְׁלוֹם אֶל־** **עַמּוֹ וְאֶל־חֲסִידָיו, וְאֶל־יְשׁוּבֵי לִבְסֻלָּה.** *Quoniam loquetur pacem ad populum suum, et ad misericordes suos, et non convertentur ad stultitiam.* Mont. which had been before rendered by Jerome, *ut non convertantur ad stultitiam.* But the Septuagint read it otherwise, considering the last **אֶל** as a preposition, like the two former, which is equally reconcileable with the Hebrew. *Καὶ ἐπὶ τὰς ὁσίας αὐτοῦ, καὶ ἐπὶ τὰς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν.* *Et super sanctos suos, et super eos, qui convertunt cor ad eum.* Vulg. If the last word, **לִבְסֻלָּה** is divided, and suffers the alteration of three letters, two of which are similar ones, it will make **לִבָּם לוֹ** “their hearts to him,” and then the Hebrew will run thus, exactly with the Greek: **וְאֶל־חֲסִידָיו, וְאֶל־יְשׁוּבֵי לִבָּם לוֹ.** *Et ad misericordes (or sanctos) suos, et ad eos qui convertunt corda sua ei.* **אֲשֶׁר** being understood here before **יְשׁוּבֵי** is a common ellipsis.

PSALM LXXXVI.

VER. 3. For I cry unto thee daily.] **כָּל־הַיּוֹם.** is not *omni die*, as Montanus had rendered it, but
“all

"all-the day," as the Septuagint have rightly rendered it, ἅλην τὴν ἡμέραν, and as Jerome has made it, *tota die*. It would be daily, without the ה. יום is "daily," יום יום is "daily," so is כל יום.

PSALM LXXXVII.

VER. 7. As well the fingers, as the players on instruments *shall be there*: [All my springs are in thee.] כל מעיני בך. *Omnes fontes mei in te*. Mont. and so the text stood in the time of Jerome, who renders it in the same words. The Septuagint have πάντων ἡ κατοικία ἐν σοί, "the habitation of all is in thee;" namely, of all the fingers and players which are so specified in the English and the Hebrew, but are both comprehended under the general term τῶν ὑφ'αριθμωμένων in the Greek. The Hebrew will agree with the Greek; if, instead of מעיני "springs," it undergoes a small alteration, and the sentence stands thus, כל מעוני בך. "all my habitations in thee."

PSALM LXXXVIII.

VER. 6. Thou hast laid me in the lowest pit.]

שָׁתַנִּי בְּבוֹר תַּחְתִּיּוֹת *Posul/ti me in lacu inferiorum.*

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num. Mont. The Septuagint have it, *ἔθετό με*, “they have laid me;” so they read, instead of *שָׁתַנִּי* “thou hast laid me,” *שָׁתַנִּי* “they have laid me.”

IBID. In the deeps.] *בְּמַצְלוֹת* is rendered by Jerome, as well as Montanus, *in profundis*; but it would correspond with the Septuagint, which makes it, *ἐν σκιά θανάτου*, “in the shadow of death,” if it were read thus *בְּצַלְמוֹת* which is only a transposition of letters.

VER. 9. I have called daily upon thee.] *בְּכָל יוֹם* *in omni die*. This is properly rendered, according to the observation on Psalm lxxxvi. 3, yet the Septuagint make it here *ἅλην τὴν ἡμέραν*, and Jerome renders it *totā die*, as if there was a *ה* before the noun.

VER. 10. Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?—*הַלְמֵתִים תַּעֲשֶׂה פֶלֶא וְאִם-רְפָאִים יְקוּמוּ יִדְוָה* *Nunquid mortuis facies mirabile? si manes resurgent, confitebuntur tibi?* Mont. The first “dead,” is *מֵתִים*, the second *רְפָאִים*, which latter Pagninus, whom our version follows, calls *mortui*. The Septuagint render it *ἰατροί*, so they read the word with a *holem* on the *resh*, *רְפָאִים*; (as it is here pointed in

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in the text, it means "the dead.") *ἢ ἰατροὶ αἰσθάνονται, aut medici suscitabunt?* "Shall the physicians raise the dead?" was the sense in which the Septuagint took it, and they read, instead of *יקומו* *resurgent*, in *kal*, *יקימו* *resurgere facient*, in *hiphil*, and the whole passage, as if it stood thus *אִם רְפָאִים יְקִימוּ* *Num medici resurgere facient.* Theodoret seeks no other sense than this. Jerome has taken another sense of this doubtful word *רְפָאִים* and made it "giants;" *aut gigantes resurgent, et confitebuntur tibi?* In Job, xxvi. 5. this word is rendered in our version "dead things;" in the Septuagint *νεκρώτις*; and it is interpreted there of the antediluvian giants, who are supposed to be described in this word, both as *dead*, and as *condemned to hell* for their wickedness.

It has been conjectured that the "dead," meant by this Hebrew word, are properly "mummies," and that they were so named, because they were prepared by the art of physicians; but what affinity there is between either of these, and "giants" in our sense of giants, is not so easy to say.

VER. 11. Shall thy loving kindness be declared in the grave? *הֲיִסְפָּר בְּקִבְרֵי חַסְדֶּךָ* *Nunquid narrabitur*

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bitur in sepulchro misericordia tua? Mont. The verb is pointed in pual, and so is passive; "declared." The Septuagint have it in the active, Μὴ ἀνυμνεύσαι τις, &c. so they read it, at if pointed thus, in piel, נִסְפָּדִי *num narrabit.* VER. 15. *I am afflicted and ready to die, from my youth up; while I suffer thy terrors, I am distracted.* עָנִי אָנִי וְרוּעַ מִנֶּעַר נִשְׁאַרְתִּי אִמְךָ אַחֲזָה אִמְךָ *Afflictus ego, et moribundus ab adolescentiâ; portavi terrores tuos, addubitabo.* Mont. Jerome had rendered it, *Pauper ego, et arummosus, ab adolescentiâ meâ portavi furorem tuum, et conturbatus sum.* The Septuagint have given it in this way; πτωχός εἰμι ἐγὼ, καὶ ἐν κόποις ἐκ νεότητός μου ὑψωθείς δὲ ἐπ' αὐτῶν καὶ ἐκτροπιδόν. *Pauper sum ego, et in laboribus a juventute meâ; exaltatus autem, humiliatus sum, et conturbatus.* Vulg. "Having been once exalted, I am now brought dow; and I am in doubt, in despair." Which latter part of the passage agrees with the Hebrew, as well as the former, though it is not so represented by our version, by Montanus, or by Pagninus. It is only altering the pointing, and reading, instead of אִמְךָ *terrores tuos*, thus אִמְךָ in kal, as in Psalm cvi. 43. or אִמְךָ in hophal, "I am humbled,"

humbled," from מִן *tenuis factus est*, and נִשְׁאַחֲתִי pointed in niphal, and the whole passage will be נִשְׁאַחֲתִי אֶמֶן אֶפֹּיֶת. "I was exalted, I am humbled, I am in doubt."

VER. 17. They came round about me daily, like water.] Montanus here renders rightly כָּל הַיּוֹם *totâ die*. See the observation, Psalm lxxxvi. 3. and verse 9. in this Psalm on "daily."

PSALM LXXXIX.

VER. 10. Thou hast broken Rahab in pieces.] It is רָחַב in the original, which is supposed to mean Ægypt. The Septuagint, according to their custom, do not make it a proper name, but render it according to its signification, ὑπερήφανον; and Jerome follows them in making it *superbum*, "the proud." In Psalm cx. 10. this word is rendered "strength" by our translators, "yet is their strength labour and sorrow." The Septuagint there seem to have taken it for וְרָחֵם, *et majus eorum*, or as Jerome has it, *quod amplius*, for they render it, καὶ τὸ πλεον αὐτῶν, "the excess of them," that is of years, beyond three score years and ten.

VER. 12. The north and the south thou hast created them.] "The south" is יָמִין, which signifies literally "the right hand" and is rendered *dextram* by Jerome. Pagninus, whom our version follows, had made it *meridies*. The Septuagint have τὴν θάλασσαν, "the sea;" so they read, instead of יָמִין *dextera*, only changing the nun to a mem, יָמִין *maria*, or יָם "the sea," which is always used in scripture for the west, the Mediterranean sea.

VER. 40. Thou hast brought his strong holds to ruin.] The word is מַחֲרֹחַ which Montanus renders *contritionem*. The Septuagint have δειλίαν, *formidinem*, which seems better.

PSALM XC.

VER. 2. Thou art God.

VER. 3. Thou turnest man to destruction; and sayest, return, ye children of men.] אָחַד הָיָה אֱנוֹשׁ עַד־כָּאָה וְהָאֵמַר שׁוּבוּ בְנֵי־אָדָם—2. *Tu Deus.* 3. *Convertes hominem usque ad contritionem; et dices, convertimini, filii hominum.* Mont. The Septuagint has a contrary sense, Μὴ ἀποστρέψῃς ἄνθρωπον εἰς ταπείνωσιν καὶ ἵπτασθαι, ἰπιστρέψατε, οἱ υἱοὶ τῶν ἀνθρώπων. *Ne avertas hominem*

nem in humilitatem; et dixisti, convertimini, filii hominum. Vulg. It appears that the Septuagint translators read into this sentence the word לֹא, which is now in the Hebrew at the end of the preceding verse, and is pointed לֹא *Deus*. Point it thus לֹא, and it becomes a negative, and gives another turn to the sense. The preceding verse is complete without the word God. The verse will then end in the same phraseology as Psalm xciii. 2. מֵעוֹלָם אֶתָּה a *saeculo tu*. The negative לֹא is perfectly correct here, within the rule before laid down, Psalm vii. 11. The force of the prepositions αὐτο and ἐν, in the compound Greek verbs, is hardly equalled by the verb in the Hebrew, which is the same in both places.

Jerome read the text as our translators, and Montanus.

VER. 5. Thou carriest them away as with a flood, they are *as a sleep*;] וְרַמְתָּם שְׁנֵה יְדֵי. which Montanus renders, *Inundasti eos, somnus erunt*. The Septuagint make the verb a noun, and what here is made sleep, they make years. Τὰ ἔξοδιώματα αὐτῶν ἔτη ἵσονται. *Quæ pro nihilo habentur eorum anni erunt*. Vulg. They therefore probably read it with some variation; instead of

עֲרִמְתָּם *inundasti eos*, they might read עֲרִמְתָּם
 “their fraud,” *astutia eorum*; for which see Job,
 v. 13. Then, instead of שָׁנָה “sleep,” they
 changed the pointing thus שָׁנָה to make it “a
 year.”

Jerome read the text thus, *Percutiente te eos,*
ut somnium erunt; he, perhaps, instead of עֲרִמְתָּם,
 might have read צָרָתָם, *angustiis affecisti eos*,
 from צָרָה.

VER. 8. Thou hast set our iniquities before
 thee; our secret *sins* in the light of thy coun-
 tenance.] עֲלֵמֵנוּ לְמֵאֹר פָּנֶיךָ. *Absconditum nostrum*
ad luminare facierum tuarum. Mont. The Sep-
 tuagint have it, ὁ αἰὼν ἡμῶν, “our age,” *se-
 culum nostrum*; so that they must have read, in-
 stead of עֲלֵמֵנוּ, *absconditum nostrum*, or, (as Pag-
 ninus has it, who is followed by our version,)
errores nostros, עֲלֵמֵנוּ, *seculum nostrum*. Jerome
 renders it *negligentias nostras*.

VER. 9. We spend our years as a tale that is
 told.] Which very well represents the Hebrew,
 כָּלֵינוּ שָׁנֵינוּ כְּמִוְחָנָה. *Consumpsimus annos nostros*
tanquam sermonem. Mont. But the Septuagint have
 it, τὰ ἔτη ἡμῶν ὥσπερ ἀράχνη ἐμειλίτων. *Anni nostri sicut*
aranea meditabantur. Vulg. To reconcile this to
 the

the Hebrew, we must suppose they read, instead of כְּמִדְּוָה *tanquam sermonem*, or *meditationem*, כְּמִטָּה “as something spun,” from נָטָה *nevit*, as in Exod. xxxv. 25. בִּידֵיהֶם טָווּ וַיָּבִיאוּ מִטָּה. “did spin with their hands, and brought that which they had spun.” ἀράχνη signifies the web, as well as the spider, as in Job, viii. 14. ἀράχνη δὲ αὐτῆς ἀποδίδεται ἡ σκηνή. *Tela araneorum*. Vulg. “spider’s web.” Engl. Version. But ἐμιλείτων, *meditabantur*, has no connexion with it. Suppose that is made μελιδώνη, which is *meditatio*, *cura*; the passage in both languages will then run thus : כָּלֵנוּ שָׁנֵינוּ כְּמִטָּה הִנֵּה. *Consumpsimus annos nostros sicut netum, sicut meditationem*. Τὰ ἔτη ἡμῶν ὥσπερ ἀράχνη, μελιδώνη. *Anni nostri sicut netum araneæ, sicut meditatio*; or ἀράχνης μελιδώνη, *araneæ cura*.

Instead of כְּמִטָּה, it might be כְּמִקָּה, from קָה, as in 1 Kings, x. 28. סַחֲרֵי הַמֶּלֶךְ יִקָּהוּ. *Negotiatores regis capiebant netum in pretio*.

VER. 10. For it is soon cut off, and we fly away.] בֵּינָנוּ חֵישׁ וְנִעְפָּה. *Quia refecatur cito, et avolavimus*. Mont. The Septuagint differs very much from this, ὅτι ἐπέλθεν τραύτης ἐφ’ ἡμᾶς, καὶ παιδευθησόμεθα. *Quoniam supervenit mansuetudo su-*

per

per nos, et corripiemur. Vulg. Theodoret explains *πρᾶτος* to signify slight punishment; "see how we are chastised by thy gentle correction; what is to be expected from thy wrath!" The Greek is not reconcileable to the Hebrew in words, though it is in sense.

Jerome has it, *Quoniam transibimus cito, et avolvimus*; from which it appears, he united with the Septuagint in the sense of *בָּנָה*, as if it was "to come, or pass." There is only one use of the word that approaches to this sense, in Numb. xi. 31. *וַיֵּצֵא שְׁלִיחֵי מִדְּהָיִם* *Et eduxit coturnices e mari.* There is still no word in the Hebrew to warrant the Greek one of *πρᾶτος*; yet if *πρᾶτος* is to signify punishment, or pain, as Theodoret says, the word *דָּוַשׁ* might have been so understood, for we find a Chaldee usage of such word in the following sentence from the Talmud, *דָּוַשׁ בְּרֵאשׁוֹ*, *יַעֲסֹק בְּתוֹרָה*. *Qui dolet ex capite, studeat in lege*; and the same word is used with a yod, *דָּוַשׁ דָּוַשׁ*, in the Targum, upon Prov. xxvi. 10. See Buxt. Lex. Chald. and Talm. voce *דָּוַשׁ*.

We need not go to the Chaldee to find a word which may be thought to come near the sense of *πρᾶτος*, for *וַנְּצַרְפָּהּ*, which nearly resembles,

bles, in form, the word in the text, will signify *et conflabimur, purgabimur*, the niph'al of צָרָה, as in Isaiah, xlviii. 10. הִנֵּה צָרָתִיךָ וְלֹא בַכֶּסֶף. *Ecco conflagravit te, sed non cum argento*; to which Buxtorf, in voce, subjoins this paraphrase, *id est, non in conflatoris argenti, sed in fornace afflictionum*; which conforms with Theodoret's explanation of the Greek text.

Thus far the Septuagint are justified in their notion of the passage, though the Hebrew sense is such as is given by Jerome, and Montanus.

VER. 11. Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.

VER. 12. So teach us to number our days, that we may apply our hearts unto wisdom.]—מִי יֵדַע עֵז אַפֶּךָ; וְכִירָאֲתָךְ, עֲבָרָתָךְ. לְמִנוֹת מִי יֵדַע עֵז אַפֶּךָ, וְכִירָאֲתָךְ, עֲבָרָתָךְ. לְמִנוֹת. 11. Quis cognoscens fortitudinem naris tue? et sicut timor tuus ira tua. 12. Ad numerandum dies nostros, sic scire fac, et adducemus cor in sapientiam. Mont.

The Septuagint seems to differ from this, and yet is reconcileable: Τίς γνώσκει τὸ κράτος τῆς ὀργῆς σου, καὶ ἀπὸ τοῦ φόβου σου τὸν θυμὸν σου ἐξαριθμήσασθαι; Τὴν δειλίαν σου ὅπως γνώρισον μοι, καὶ τὰς πεντημεθήμερας

ἡ καταδεικνύμενος τῇ καρδίᾳ ἐν σοφίᾳ. *Quis novit potestatem iræ tuæ, et præ timore iram tuam dinumerare? Dexteram tuam sic notam fac, et eruditos corde in sapientiâ.* Vulg. So they brought למנות *dinumerare*, from the beginning of the subsequence verse. Instead of ימינו, *dies nostros*, they read ימִינֶךָ *dexteram tuam*; for ונביא *et adducemus*, they read ונבִּוֵּנִי *et instructos*, a participle niphal, from בִּוּן *intellexit*; and they read the last ב of לבב as prefixed to the next word, פִּחְכְּמָה “in wisdom;” so the whole passage would read thus:

מִי־יֹדֵעַ עוֹ אֶפְךָ
וּכִירָאתֶךָ. עֲבַרְתָּ לִּמְנוֹת;
יִמִּינֶךָ כֵּן הוֹדַעַ.
וְנִבְוֵנִי לֵב בַּחֲכָמָה.

*Quis cognoscit fortitudinem iræ tuæ,
Et sicut timorem tui, iram tuam dinumerare?
Dexteram tuam sic fac nos scire,
Et instructos corde in sapientiâ.*

Symmachus reads κατὰ τὸν φόβον, which agrees with the present text of the Hebrew. The Septuagint reading ἀπὸ τοῦ φόβου, is properly *præ timore*. I see, that although the Alexandrian and

Vatican

Vatican copies bring forward *ἐξαριθμῆσθαι*, to make part of the former verse, yet the Complutensian, and Theodoret join it with the latter verse. Theodoret reads *πενεδημένους*, instead of *πενεδομένους*, but interprets it in a sense which agrees with the latter. Jerome took the Hebrew text as we have it, making no difference, but reading the last verb, not *וְנָבִיא*, *et adducemus*, in hiphel, but in kal, *וְנָבִיא* *et veniemus*. The passage at length is, *Quis novit fortitudinem iræ tuæ, et secundum timorem tuum, indignationem tuam, ut numerentur dies tui, sic ostende, et veniemus corde sapienti.*

VER. 16. Let thy work appear unto thy servants, and thy glory unto their children.] So is the Hebrew *וְהָרָאָה אֶל-עַבְדֶּיךָ פְּעֻלָּתְךָ; וְהָרָאָה אֶל-בְּנֵיהֶם.* *Conspiciatur in servis tuis opus tuum; et decor tuus in filiis eorum.* Mont. in which rendering Jerome agrees. But the Septuagint read, *Καὶ ἴδε ἐπὶ τὰς δόξας σου, καὶ ἴδε τὰ ἔργα σου, καὶ ὁδηγήσου τὰς υἱοὺς αὐτῶν.* *Et respice in servos tuos, et in opera tua, et dirige filios eorum.* Vulg. So they read the text thus, with a small alteration: *וְהָרָאָה אֶל עַבְדֶּיךָ פְּעֻלָּתְךָ, וְהָרָאָה אֶל בְּנֵיהֶם.* "And look unto thy servants, and thy work,

ⲁⲓⲛⲁⲓⲃⲉⲩⲙⲓⲛⲓⲃⲓⲥ ⲧⲉ ⲕⲁⲣⲓⲁ ⲓⲛ ⲥⲟⲣⲓⲁ. *Quis novit potestatem iræ tuæ, et præ timore iram tuam dinumerare? Dexteram tuam sic notam fac, et eruditos corde in sapientiâ.* Vulg. So they brought למנות *dinumerare*, from the beginning of the subsequence verse. Instead of ימינו *dies nostros*, they read ימִינֶךָ *dexteram tuam*; for ונביא *et adducemus*, they read ונבִּינִי *et instructos*, a participle niphal, from בִּין *intellexit*; and they read the last ב of לבב as prefixed to the next word, בחכמה “in wisdom;” so the whole passage would read thus:

מִי יֹדֵעַ עַצְ אַפֶּךָ
וְכִירָאתֶךָ, עֲבַרְתָּךְ לַמִּנּוֹת?
יִמִּינֶךָ בֵּן חֹדֶעַ
וְנִבְּנִי לֵב בַּחֲכָמָה.

Quis cognoscit fortitudinem iræ tuæ,

Et sicut timorem tui, iram tuam dinumerare?

Dexteram tuam sic fac nos scire,

Et instructos corde in sapentiâ.

Symmachus reads κατὰ τὸν φόβον, which agrees with the present text of the Hebrew. The Septuagint reading ἀπὸ τοῦ φόβου, is properly *præ timore*. I see, that although the Alexandrian and

Vatican copies bring forward ἐξαριθμῆσθαι, to make part of the former verse, yet the Complutensian, and Theodoret join it with the latter verse. Theodoret reads πεπιδημένους, instead of πεπωιδευμένους, but interprets it in a sense which agrees with the latter. Jerome took the Hebrew text as we have it, making no difference, but reading the last verb, not וּנְבִיא, *et adducemus*, in hiphel, but in kal, וְנָבִיא *et veniemus*. The passage at length is, *Quis novit fortitudinem iræ tuæ, et secundum timorem tuum, indignationem tuam, ut numerentur dies tui, sic ostende, et veniemus corde sapienti.*

VER. 16. Let thy work appear unto thy servants, and thy glory unto their children.] So is the Hebrew וְרָאָה אֱלֹהֵי עַבְדֶּיךָ פְּעֻלָּתְךָ; וְהָדְרָךְ עַל־בְּנֵיהֶם. *Conspiciatur in servis tuis opus tuum; et decor tuus in filiis eorum.* Mont. in which rendering Jerome agrees. But the Septuagint read, Καὶ ἰδε ἐπὶ τὰς δόξας σου, καὶ ἰπὶ τὰ ἔργα σου, καὶ ὁδηγήσων τὰς υἱὰς αὐτῶν. *Et respice in servos tuos, et in opera tua, et dirige filios eorum.* Vulg. So they read the text thus, with a small alteration: וְרָאָה אֱלֹהֵי עַבְדֶּיךָ פְּעֻלָּתְךָ, וְהָדְרָךְ אֱלֹהֵי בְנֵיהֶם. "And look unto thy servants, and thy work,

and lead the sons of them." The אל here is a preposition denoting an accusative case, like את as in Psalm ii. 7. אֶפְרָחָא אֶל־דָּחַק *narrabo ipsum statutum*. Mont. Montanus, in his rendering allows a particular force to this particle, as if it was emphatical, *ipsum*; but the Miclal expressly lays it down, that there is no difference between אל and את in that passage in the second Psalm.

PSALM XCI.

VER. 1. He that dwelleth in the secret place of the Most High, &c.] In the Septuagint it is ἐν βοηθείᾳ, *in adjutorio*. The Hebrew was in Jerome's time, as now בְּסֵתֶר in *secreto*. The Septuagint read בְּצִוִּיר, *in rupe*, that is, "in God who is my rock and defence," the expression that comes over so often.

VER. 3. From the noisome pestilence.] מִדְּבַר הָרוּחַ which Montanus renders *a peste contritionum*. Pagninus *a peste pravitatum*. The Septuagint have it, ἀπὸ λόγων ταραχώδους, *a verbo aspero*. Vulg. so they read it pointed thus, מִדְּבַר "from the word;" not thus, מִדְּבַר which is "from the pestilence." Jerome was less precise in making it *a morte insidiarum*.

VER.

VER. 6. *Nor for the pestilence that walketh in darkness.*] Here we have again the word כְּבֵב, which has so many different significations, according to the different pointing. Our version makes it here “pestilence;” the Septuagint make it πᾶγμα, *negotium*. Vulg. any “thing,” in which latter sense it requires to be pointed thus כְּבֵב. Jerome makes it *pestis*.

IBID. *Nor for the destruction that wasteth at noon-day.*] מְקַטֵּב יְשׁוּר צְהָרִים. *Ab excidio vastabit meridie*. Mont. *A morsu qui vastat meridie*. Pagn. Jerome, before them, had rendered it, *A morsu insanientis meridie*. The Septuagint have ἀπὸ συμπτώματος καὶ δαιμονίου μεσημέριον. *Ab incurfu et daemonio meridiano*. Vulg. “From the evil spirit, who makes his incursions at mid-day.” קְטֵב is here properly translated δαιμόνιον, “evil spirit;” for the Jews had a notion that an evil spirit, called “ketib meriri,” had a superior influence during the middle of the day; this may be seen in Buxt. Lex. Talm. rad. קְטֵב. In Moses’ Song, Deut. xxxii. 24. we have mention of the ketib meriri, קְטֵב מְרִירִי which our version makes “bitter destruction.” Montanus makes it *excidium* (and Pagninus *morsum*). *amarum*. The

Septuagint make it *ὀπισθοτόνος ἀνίατος*; a person who has his head turned behind is called *ὀπισθοτόνος*. The Targum renders it, *וכבד'ישי רחוק ב'ישן*, "and bruised by evil spirits." The Greeks had these notions of noon-tide spirits. Such is the allusion of Theocritus in his first Idyl, in what he says about Pan sleeping at noon-day.

VER. 8. The reward of the wicked.] Here we have the same Hebrew and Greek word *שלמת* and *ἀνταπόδοσις*, that have been noticed before.

PSALM XCII.

VER. 7. When all the workers of iniquity do flourish.] *וְיִצְיָצוּ et germinaverint*. Mont. The Septuagint have *διέκυσσαν, apparuerint*, "peeped out;" like the budding, which is expressed in the Hebrew word. See Canticles, ii. 9.

VER. 10. I shall be anointed with fresh oil.]—*בְּלִיתִי בְּשֶׁמֶן רֵעֵן Delibutus sum in oleo viridi*. Mont. The Septuagint have *Καὶ τὸ γῆρας μου ἐν ἑλαίῳ πύονι, Et senectus mea in oleo uberi*. Vulg. So that instead of *בְּלִיתִי delibutus, conspersus sum*, from *בלל*, they read *בְּלִיתִי* "my old age," the infinitive *kal*, from *בלה veteravit*, as in Genesis, xviii.

xviii. 12. אַחֲרֵי בְלֹתִי *post veterascere me*. Jerome here agrees with the Septuagint, *et senectus mea in oleo uberi*.

PSALM XCIII.

VER. 4. The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.] מְקִלּוֹת מַיִם רַבִּים, אֲדִירִים מְשַׁבְּרִים; אֲדִיר בְּמָרוֹם יְהוָה. *Præ vocibus aquarum multarum, potentium procellarum maris; potens in excelsis Dominus*. Mont.

Our translators have made a transposition. The Septuagint represent the original better, especially with the help of a parenthesis:

Ἀπὸ φωνῶν ὑδάτων πολλῶν

(θαυμαστοὶ οἱ μετεωρισμοὶ τῆς θαλάσσης!)

θαυμαστὸς ἐν ὑψηλοῖς ὁ Κύριος.

מְקִלּוֹת מַיִם רַבִּים

(אֲדִירִים מְשַׁבְּרִים!)

אֲדִיר בְּמָרוֹם יְהוָה.

Præ vocibus aquarum multarum

(*Potentes procellæ maris!*)

Potens in excelsis Deus.

PSALM XCIV.

VER. 1. O God, to whom vengeance be-
longeth, shew thyself.] אל נקמות הופיע. *Deus*
ultionum irradia. The Septuagint render הופיע
ἐκπαύσας, libere egit, in the indicative past
tense. The Hebrew will bear this mood and
tense. Theodoret notices, that Aquila renders it
ἐκπαύσας, appare, which he thinks better; and
it agrees with Pagninus's rendering *appare*. Mon-
tanus says, *irradia*. Jerome had rendered it *of-*
tendere, "be made manifest."

VER. 17. My soul had almost dwelt in silence.]
The Hebrew is קברת *sepulchrum*. Pagn. *Silentium*.
Mont. The Septuagint have τῷ ᾗδῃ; and Je-
rome, *in inferno*.

PSALM XCV.

VER. 4. The strength of the hills is his also.]
תועפות is rendered *fortitudines* by Pagninus,
whom our translators follow. Montanus has it
cacumina. The Septuagint seem to agree with
the latter, making it τὰ ὕψη τῶν ὀρέων. See Numb.
xxiii. 22: כְּתוּעַפֶּת רֶאֶם לוֹ which the Septuagint
render δόξα μονοκίεωτος αὐτῷ.

VER.

COLLATION. PSALM XCVI. 231

VER. 6. Let us kneel before the Lord our maker.] The Septuagint have *κλάυσωμεν*, "let us weep;" so they must have read, instead of *נברכה* "let us kneel," thus, *נבכה*, "let us weep."

VER. 10. *It is* a people that do err in their heart.] The Septuagint have *οἱ πλανῶνται*; so they must have read, instead of *עם תעי* *populus errantium*, "a people that do err;" *עלם תעי* "always erring."

PSALM XCVI.

VER. 9. O worship the Lord in the beauty of holiness.] *בְּהַדְרֵת־קִדְשׁ* is well rendered "in the beauty of holiness;" but the Septuagint read it thus, *ἐν αὐλῇ ἁγίᾳ αὐτοῦ*; so that the text probably stood *בְּחֶצֶר־קִדְשׁ* "in the court of his holiness." See this word at the end of the preceding verse; and see Psalm xxix. 2. the same passage. It is rendered by Jerome, *in decore sanctuarii*, which partakes both of the Hebrew, and Septuagint reading.

PSALM C.

VER. 3. *It is he that hath made us, and not we ourselves.*] וְלֹא אֲנַחְנוּ. *Ipse fecit nos, et non nos.* Mont. The Hebrew text has a keri, reading וְלֹא אֲנַחְנוּ “and to him we,” instead of וְלֹא אֲנַחְנוּ “and not ourselves.” The Septuagint support the latter reading, the ketib; καὶ ἡμεῖς, “and not we ourselves.” Jerome agrees with the keri, *Ipse fecit nos, et ipse sumus.*

PSALM CI.

VER. 3. I hate the work of them that turn aside, *it shall not cleave to me.*

VER. 4. A froward heart shall depart from me, I will not know a wicked *person.*] The Septuagint have joined, “a froward heart” to “shall not cleave to me.” The whole passage is thus:

Ποιήσας παραβάσεις ἠμίσησα·

Θὺκ ἐκολλήθη μοι καρδία σκαμνή·

Ἐκκλίνοντος ἂψ ἡμεῖς τὴν πονηρὰν ἐκ ἐγνώσκου.

Facientes prævaricationes odivi.

Non adhæsit mihi cor pravum.

Declinantem a me malignum non cognoscebam.

Vulg.

The

The Hebrew text may be divided in the same manner, and correspond, without any alteration, thus :

עֲשֵׂה לִּי מִצְוָה
לֹא יִדְבֹק בִּי לֵבָב עָקֹשׁ
יִסֹר מִפְּנֵי רֵעַ לֹא אֲדַע

Facere prevaricationes odii,

Non adhærebis mihi cor pravum ;

Recedet a me malum, non cognoscam.

VER. 5. Him that hath an high look, and a proud heart will not I suffer.] אֲרוּ לֹא אֲכִיל
Ipsum non potero. Mont. or as Pagninus has it, whom our translators follow, *Ipsum non potero ferre.* Jerome read it, *cum hoc esse non potero.* The Septuagint have τὰς αὐτοῦ συνήθειας, *cum hoc non edebam.* Vulg. So they read it אֲרוּ לֹא אֲכִיל
“with him I will not eat.” The Jewish commentator also on this place reads it אֲרוּ “with him,” but considers אֲכִיל as *potero*, with Jerome, Pagninus and Montanus.

The passage is quoted in the Gemara upon the tract Sota, and corrected precisely in the same way ; אַל תִּקְרֵי אֲרוּ אֲלֵה אֲרוּ “Do not read אֲרוּ him, but אֲרוּ with him.” See Sota, Liber Mishnaicus, edit. Wagenf. p. 106.

PSALM CII.

VER. 6. I am like an owl of the desert.] Montanus translates חֲרָבוֹת *solitudinum*; so it is in Jerome. The Septuagint have οἱ ἐρημώσαντες, which is, *solum domus destructa*, from ἔρημος and πῶς; and such is the sense given to חֲרָבוֹת by the Jewish commentators. See Job, iii. 14. הַבְּנִים חֲרָבוֹת לָמוֹ. *adificanti- bus solitudines sibi*. Mont. "Built desolate places for themselves." Engl. Version, that is, buildings which have since gone to ruin. Such places, and not deserts, are the resort of owls.

VER. 8. And they that are mad against me, are sworn against me.] מְהַלְלִי, which is here called mad, after Montanus, and Pagninus, *insanientes*, is rendered by the Septuagint οἱ ἐπαυ- νίζοντές με; *qui laudabant me*. Vulg. meaning, those who heretofore used to praise me, are now sworn against me. So they read מְהַלְלִי "praising me." It is another sense of the same root הָלַל *insanivit*, which in pihel signifies both *insanire fecit*, and *laudavit*; more frequently the latter. The word here suggested is the regular participle of pihel; the word in the text, with the ך, is a peculiar form

form of *pihel*, called by some grammarians *po-hel*; in this form it always is used as here, for madness. Jerome has it, *exultantes*.

VER. 11. My days *are* like a shadow that declineth.] The Septuagint make the verb agree with “days,” and not with “shadow,” αἱ ἡμέραι μου, ὥστε σκιά ἐκλίθησαν; so that they read, instead of נִטְי *inclinata est*, נִטְי *inclinata sunt*.

VER. 23. He weakened my strength in the way.] עָנָה בְּדֶרֶךְ כּוֹזִי *affixit in viâ fortitudinem meam*. Mont. The Septuagint have ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ. *Respondit ei in viâ virtutis suæ*. Vulg. “He answered him in the way of his strength;” which corresponds with the present text, only subjoining a *י* pronoun to the verb, and retaining the *י* possessive ketib, not taking the *י* keri, which our translators take, after Pagninus and Montanus, thus. עָנָהוּ בְּדֶרֶךְ כּוֹזִי. *Respondit ei in viâ virtutis, or fortitudinis, suæ*.

IBID. He shortened my days. 24. I said, O my God, &c.] The Hebrew is thus, קָצַר יְמֵי אֱמִי אֵלֵי. *Abbreviavit dies meos. Dicam, Deus mi, &c.* Mont. The Septuagint have brought these words, “I said, O my God,” out of the subsequent verse, and joined them thus: Τῇ ἐλπί-

γόττητα τῶν ἡμερῶν μου ἀναγγεῖλόν μοι. "The shortness of my days tell unto me." To which the Hebrew also will conform, with a little variation in the pointing only. קֶצֶד יְיָ אֱלֹהֵי אֲלִי *Brevitatem dierum meorum dic mihi*. Jerome however reads it conformably with the present division of the Hebrew text.

PSALM CIV.

VER. 11. The wild asses quench their thirst.] Montanus says *frangent*, as if the verb was pointed with a *ש* thus, שָׁבַר from שָׁבַר *fregit*. The Septuagint have προσδιζονται, *expectabunt*, "will long for." So they read it with a *ש*, as in verse 27. of this Psalm, שָׁבַר, which the Septuagint render προσδοκῶσιν, *expectant*. Vulg. from שָׁבַר *speravit, expectavit*. Jerome has, *reficiat sitim suam*.

VER. 16. The trees of the Lord are full of sap.] עֵצֵי יְהוָה are "trees of the Lord;" but in the Septuagint it is ἕλα τῶ ἀγρῶ, "trees of the field;" they therefore read עֵצֵי אֱלֹהֵי, and עֵצֵי being a name of the Almighty, when differently pointed, thus, יְהוָה, was afterwards changed to יְהוָה "Jehovah," as the text now is. Theodo-

ret notices, in his time, that the Hebrew, and other Greek interpreters of it, had ἕλα τῷ Κυρίου, "trees of the Lord." So was the Hebrew in Jerome's time, who has it, *signa Domini*.

VER. 26. *There is that Leviathan.*] לִיָּוִיָּתָן *Leviathan iste*. The Septuagint render this, δελφίνιον ἄντρον. Jerome calls it "Leviathan." It has been much questioned, what particular fish is meant by this appellation; formed as it is from לִיָּוִי *adhasit* and *junnit* *se*, it may be considered as a noun of number, comprehending the "schools" of animals, which the prolific sea contains.

PSALM CV.

VER. 18. *He was laid in iron.*] בָּרִזְלָה בָּאָהָרָה *Montanus* makes it, *Ferrum ingressum est animam ejus*; the Septuagint make his soul pass through the iron, σίδηρον διήλθεν ἡ ψυχὴ αὐτοῦ. The Hebrew will bear either sense. See a like phraseology, Psalm cxxiv. 4. Jerome countenances the idea of the Septuagint, *In ferrum venit anima ejus*.

VER. 22. *To bind his princes at his pleasure.*] The Septuagint has, τὸν πρίντιν αὐτοῦ τὰς ἀρχοντας αὐτοῦ

ὡς ἑαυτὸν, "to teach his princes as himself." So that they must have read, instead of **לְאַמֵּר שָׁרָיו בְּנַפְשׁוֹ**. *Ad alligandum principes ejus in animā suā, לְלַמֵּד*. *Ad docendum principes ejus ut se ipsum.*

VER. 28. And they rebelled not against his word.] There is here a keri, which is **דְּבָרֵי** *verbum ejus*, the ketib is **דְּבָרָיו** *verba ejus*. The Septuagint have τὰς λόγους, in the plural, which is another instance of those translators following the ketib, and not the keri.

VER. 40. Quails.] Here also is a keri, **שָׁלִי** and a ketib, **שָׁלָה**, but they are both singular, *coturnicem*, the plural is formed by **ים**. The Septuagint also has, ὀρτυγομήτρα, in the singular.

PSALM CVI.

VER. 15. And he gave them their request, but sent leanness into their soul.] Jerome also makes it *tenuitatem*; but the Septuagint make it πλεγμασμονήν, "fulness;" so they must have read, instead of **רָוֶון** "leanness," **רִוְיוֹ** or **רִוְיוֹן** "fatiety," as in Jer. xxxi. 14. 25. This sense seems better and more coherent, "And he gave them their request, and sent fulness into their soul."

PSALM CVII.

VER. 17. Fools, because of their transgression, and because of their iniquities, are afflicted.]

יחזקו. אולים סדרך פשעם, ומעונתיהם יחזקו. *Stulti*

propter viam pravaricationis eorum, et propter iniquitates eorum afflicti fuerunt. Mont. The Septua-

gint have it, 'Αντελάβετο αὐτῶν ἐξ ὁδῶν ἀνομίας αὐτῶν.

διὰ γὰρ τὰς ἀνομίας αὐτῶν ἱταπεινώθησαν. *Suscepit*

eos de viâ iniquitatis eorum, propter enim injusti-

tias suas humiliati sunt. Vulg. So that for אולים

“fools,” they probably read ונהלם, “and he

lead them,” from נהל *duxit*. The rest of the

sentence will correspond exactly with the Sep-

tuagint, as well as with the rendering of Monta-

nus. Jerome makes it *stultos*.

PSALM CVIII.

VER. 6. And answer me.] Here the Septua-

gint agrees with the keri, ענני *exaudi me*, ἰπα-

κυσόν μᾶ. The ketib is עננו *exaudi nos*. Our

translators often put “answer,” for “hear,” in

such sentences as these.

VER. 9. Moab is my wash-pot, &c.] See this

passage before considered in Psalm lx.

PSALM CIX.

VER. 10. Let them seek *their bread* also out of their desolate places.] וְדָרְשׁוּ מִחֲרֻבוֹתֵיהֶם *Et quærant de desolationibus suis.* Mont. The Septuagint is, ἐκλήθησαν ἐκ τῶν οἰκωμένων αὐτῶν. "Let them be cast out of their ruinous (or ruined) places." So that they read, instead of וְדָרְשׁוּ "they shall seek," וְנִדְרְשׁוּ, changing the ו to a י, and the ד to a נ, "they shall be ejected," the future in pual of נִדְרַשׁ *ejecit, expulit.* "Desolate places" is a better rendering than "desert," or *solitudines*, because it denotes privation, a ruined building, the scite of a ruined house. See before, Psalm cii. 6.

PSLAM CX.

VER. 3. Thy people *shall be* willing in the day of thy power, in the beauty of holiness.] עַמְּךָ נִדְבָּתָה בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ. *Populus tuus devotionum, in die fortitudinis tuæ, in decoribus sanctitatis.* Mont. The Septuagint have μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου, ἐν ταῖς λαμπρότησιν τῶν ἁγίων σου. *Tecum principium in die virtutis tuæ, in splendoribus sanctorum tuorum.* Vulg. So that instead
of

of עַמָּךְ נְדִיבוֹת *populus tuus devotionum*, according to Montanus, or *populus tuus sponte veniet*, as Pagninus has it, they read עַמָּךְ "with thee" which will answer to μετὰ σοῦ, and נְדִיבוֹת *liberalitates, munificentia*, from נָדִיב *liberalis, princeps, munificus*, as in Isaiah, xxxii. 8. וְנָדִיב נְדִיבוֹת יַעֲזֹר. *Et liberalis liberalia consuluit.* Mont. And in Pf. lxxxiii. 11. וְנָדִיבָם כְּעֹרֵב וְכֹזָב. "Make their nobles like Oreb, and like Zeeb," where nobles are termed ἀρχοντας in the Septuagint; a word so derived may very well have suggested נָדִיב, and so the two texts agree. Jerome renders the last words *in montibus sanctis*, so he must have read it בְּהַרְרֵי קֹדֶשׁ.

IBID. From the womb of the morning; thou hast the dew of thy youth.] מִדְּחִם מִשְׁחַר לְךָ. *A vulvâ, ab aurorâ tibi ros nativitatis tuæ.* Mont. The words in the Septuagint, which correspond with these, are ἐκ γαστρὸς πρὸς ἡσφόρος γενήσασα σε. *Ex utero ante luciferum genui te.* Vulg. They therefore read the last word with a י between the ת and the ך, making it a verb, instead of a noun, יִלְדִּיתִיךָ *γενήσασα σε*; after which the Greek will agree with the Hebrew (except in the words לְךָ טֵל *tibi ros*, for which there is nothing

in the Greek) thus, מִדָּחַם מִשְׁחָר יִלְדֵּתִיָּהּ in γαστρὸς πρὸ ἑσπέρου ἐγέννησά σε. With the construction suggested here by the Greek, the Hebrew words מִלְּךָ מִלְּךָ are without sense, and wholly superfluous. If they are read with the change of one letter, לֵךְ לֵךְ "to thee, God," they will suit with the rest of the passage, and make a sense truly evangelical, thus, מִדָּחַם מִשְׁחָר לֵךְ לֵךְ אֵל יִלְדֵּתִיָּהּ which may be rendered, "Before the morning was, I thy God have begotten thee." In Jerome's time the Hebrew stood as at present, for he rendered it, *tibi res adolescentie tuae*.

PSALM CXI.

VER. 2. The works of the Lord are great, fought out of all them that have pleasure therein.] דְּרוּשִׁים לְכָל־חַפְצֵיהֶם. *Quasita omnibus volentibus ea*. Mont. The Septuagint read αὐτῷ, "of him;" ἐξεζητημένα ἐς πάντα τὰ διλήματα αὐτοῦ. *Exquisita in omnes voluntates ejus*. Vulg. The Hebrew has a בְּ pronominal suffix, חַפְצֵיהֶם *volentibus ea*, "having pleasure in them."

PSALM CXV.

VER. 17. Any that go down into silence.]—
Here again דוֹמָם *silentium*, is rendered by the
Septuagint *ἐν ᾧ*; an expression contrived to
pass over respectfully that, of which we are all
ignorant, whether it may be the silence, or what-
ever else, *ᾧ*, of the grave. The phrase at length
is *ἐν τῷ τῷ ᾧ*.

PSALM CXVIII.

VER. 12. They are quenched as the fire of
thorns.] דִּעְכּוּ כְּאֵשׁ קִצִּים *Extinctæ sunt sicut*
ignis spinarum, Mont. Ἐξελεύθησαν, Sept. "they
were burnt out," which is the exact sense of the
Hebrew. Jerome makes it *extinctæ*.

PSALM CXIX.

VER. 70. Their heart is as fat as grease.]—
טָפַשׁ כַּחֲלֵב לֶבָם *Impinguavit se sicut adeps cor*
eorum, Mont. Ἐτυρώθη ὡς γάλα, is "coagulated like
milk;" but the same Hebrew noun, when pointed
thus, חֲלֵב, is "milk," when pointed thus, חֶלֶב,
it signifies "fat, or grease," and טָפַשׁ is a Chal-
dee word for growing fat.

VER. 85. The proud have digged pits for me, which *are* not after thy law.] כְּרוּלֵי יָדִים שִׁיחֹת; אשר לא כתורתך. which Montanus renders, as our translators, *Foderunt mihi superbi foveas; quod non secundum legem tuam.* Mont. The Septuagint give a sense, that seems wide from this, and yet may be reconciled with the Hebrew, if a little varied; διηγέσαντό μοι παράνομος ἀδολειχίας, ἅλλ' ὥς ὁ νόμος σου, Κύριε. *Narraverunt mihi iniqui fabulationes, sed non ut lex tua, Domine.* Vulg. So that instead of כְּרוּ "they dug," they read סִפְרוּ "they related;" and for שִׁיחֹת "pits," with a ש, from שִׁחָת, *corruptit*, they read with a ש, שִׁיחֹת "vain talkings," from שוּחַ *eloqui*, and the whole stood thus, כְּרוּלֵי יָדִים שִׁיחֹת; אשר לא כתורתך. *Narraverunt mihi superbi fabulationes, quod non secundum legem tuam.*

VER. 112. Alway, even unto the end.] This in the Hebrew is לְעוֹלָם עֶקֶב *in sæculum calcem*, as Montanus in his literal manner renders it; or, according to Pagninus, *in sæculum et usque in æternum*, or *ad finem*. The Septuagint seem to be wide from this, εἰς τὸν αἰῶνα δι' ἀντάμειψιν. *In æternum propter retributionem.* Vulg. making עֶקֶב "a reward," *retributionem*; in which sense Aben Ezra agrees.

VER.

VER. 118. For their deceit is falsehood.]—

כי שקר תרמיתם. *Quia falsitas dolus eorum.* Mont.

Οτι ἀδικον τὸ ἰσχυόμεθα αὐτῶν, of the Septuagint, seems hardly strong enough for תרמיתם *dolus*, and שקר *falsitas*.

VER. 119. Thou puttest away all the wicked of

the earth like dross.] סנינים השבת כל דשעי ארץ.

Scorias cessare fecisti omnes impios terræ. Mont. The

Septuagint give a different sense, παραβαίνοντας ἡλο-

γισάμεν πάντας τὰς ἀμαρτωλὰς τῆς γῆς. *Prevari-*

cantes reputavi omnes peccatores terræ. Vulg. So

that for סנינים השבת “dross thou puttest away,”

they read סנינים השבתי “prevaricators I re-

puted.” So לב סנין *adversus corde*, Prov. xiv. 14.

“The backslider in heart,” as our version has it,

reading for השבת *removisti*, the second person

præter. in hiphil of שבת *quievit*, the first person

præter kal, השבתי from השב *cogitavit*.

VER. 120. My flesh trembleth for fear of

thee.] סמר מפחדך בשרי. *Horruit a pavore tuo*

caro mea. Mont. The Septuagint have καθήλωσον ἐκ

τῆ φόβου σου τὰς σάρκας μου. *Confige*, or more pro-

perly *clavo confige timore tuo carnes meas.* Vulg.

There is a noun מסמר “a nail.” The translators

seem to have imagined a verb formed from it,

and

and to have read it in the imperative סִכֵּר
 “ pierce as with a nail.” The Miclal quotes Kim-
 chi, as explaining this passage, “ of hairs which
 stand on end, as nails.” In Job, iv. 15. there
 is, חֲסִמָּה שְׂעֵרַת בְּשָׂרִי *Horripilare faciet crinem*
carnis mee, which the Septuagint have rendered
 ὁρριπιλῶν τὸν τρίχινον τῆς σαρκὸς μου.

VER. 148. Mine eyes prevent the night
 watches.] The Septuagint have ἀπέκλειον, *ad*
diluculum. Vulg. The Hebrew אֶשְׁמְרוֹת *vigilias*,
 Mont. is “ watches,” generally.

PSALM CXX.

VER. 4. Sharp arrows of the mighty, with
 coals of juniper.] רִיחִים does signify “ juniper,”
 but the Septuagint have rendered it ἀνθράκων τοῖς
 ἵπποκρῶν, *carbonibus desolatoriis*. Vulg. which
 Theodoret explains by ἵπποκρῶν, having the
 power to make waste.

VER. 5. Wo is me that I sojourn in Mefech.]
 אֵי מִיבִי, כִּי נִדְרִיתִי מֵשֶׁךְ *Hei mihi, quia peregrina-*
tus sum Mefech. Mont. The Septuagint have ὅτι
 ἡ παραμονή μου ἐν μεσέχῃ; “ that my sojourning is
 prolonged;” with which Jerome agrees. The
 Hebrew word מֵשֶׁךְ, which our translators, with

Montanus

COLLATION. PSALM CXXIV. 255

Montanius and Pagninus, make a proper name, *Mesech*, is from the root *משך* *traxit, extraxit*, and Buxtorf renders it here, *protrahere, protrahere tempore*.

VER. 6. My soul hath long dwelt.] *רבת* is *multum*; the Septuagint is *πολλὰ*.

PSALM CXXIV.

VER. 5. The stream had gone over our souls.] The Septuagint adhere, in this passage, to the phraseology they had observed before, Psalm cv. 18. *Σίδηρον διήλθεν ἡ ψυχὴ αὐτῶν*, where the Hebrew required “the iron passed through his soul;” they now say *χείμαρρον διήλθεν ἡ ψυχὴ ἡμῶν*. *Torrentem pertransisset anima nostra*. Vulg. But the Hebrew is as the English: *נַחֲלָה עָבַר עַל-נַפְשֵׁנוּ* *Torrents transisset super animam nostram*. Mont. The verb in Psalm cv. is not *עָבַר*, *transiit*, but *בָּאָה* *ivit*.

PSALM CXXV.

VER. 1. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

VER.

VER. 2. *As the mountains are round about Jerufalem, so the Lord is round about his people from henceforth even for ever.] The Septuagint have divided this a little differently :*

Οἱ πιστοῦντες ἐπὶ Κύριον, ὡς ὄρος Σιών·

οὐ σαλευθήσεται εἰς τὸν αἰῶνα

Ὁ κατοικῶν Ἱερουσαλήμ.

Ὅρη κύκλῳ αὐτῆς·

Καὶ Κύριος κύκλῳ τῆ λαοῦ αὐτῆς,

Ἀπὸ τῆ νυν καὶ ἕως τῆ αἰῶνος.

With which the Hebrew agrees, and may be divided thus :

הַפִּטְחִים בִּיהוָה כְּהֶרֶץ־יוֹן.

לֹא־יִמוּט לְעוֹלָם

יֹשֵׁב יְרוּשָׁלַם.

הָרִים סְבִיב לָהּ.

וַיהוָה סְבִיב לְעַמּוֹ.

מֵעַתָּה וְעַד־עוֹלָם.

Confidentes in Domino sicut mons Sion.

Non commovebitur in sæculum

Qui manebit in Ierusalem.

Montes circa ipsam,

Et Dominus circa populum suum,

Ex nunc, et usque in sæculum.

VER.

VER. 3. For the rod of the wicked shall not rest upon the lot of the righteous.] כִּי לֹא יָנוּחַ
 יְשֻׁבֵּט הָרָשָׁע; עַל גִּזְרֵל הַצְדִּיקִים. *Quia non requiescet virga impietatis super sortem justorum.* Mont.
 The Septuagint have οὐκ ἀφ᾽ ἑσέως τῆς ἀλῆθειας, &c.
Quia non relinquet virgam, &c. Vulg. They, therefore, instead of the kal לֹא יָנוּחַ *non requiescet*, read the verb in hiphil, thus, לֹא יַנִּיחַ “he shall not make to rest the rod,” &c.

PSALM CXXVI.

VER. 1. When the Lord turned again the captivity of Zion, we were like them that dream.] חִיֵּינוּ כְּחֹלְמִים. *fuius sicut somniantes.* Mont. And so was the text in Jerome's time; but the Septuagint have ὡς παρακεκλημένοι, *sicut consolati.* Vulg. They probably read here some other word, perhaps כְּנֻחִים “as comforted” the participle in pual, from נָחַם *consolatus est*, which is never used in kal. We find in Psalm cxxxv. 14. that the Septuagint render this Hebrew word by the same Greek one.

VER. 6. He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.]—

נִשָּׂא מִשֶּׁךְ-הַזֶּרַע. *Eundo ibit, et flendo portans tractionem feminis.* Mont. "Precious seed," is from Pagninus, *pretiosum semen*. The Hebrew is, מִשֶּׁךְ-הַזֶּרַע *tractionem feminis*, "a length, or drawing out, a load of seed," from מִשֶּׁךְ *traxit, extraxit*. See Psalm cxx. 5. and the observation there. Jerome makes it *portans ad feminandum sementem*. The Septuagint have rendered it, without noticing this word, but including it, perhaps, in ἀσπονδὸς τὰ σπέρματα αὐτῶν. *Mittentes semina sua.* Vulg. or rather *portantes*.

PSALM CXXVII.

VER. 2. *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.*] שׁוּא לָכֶם מִשְׁכִּימִי קוֹם, מֵאַחֲרֵי-שֵׁבֶת, אֲכָלִי לֶחֶם הָעֲצָבִים, כִּן יִתֶּן לִידָדוֹ שֵׁנָא. *Frustra vobis mancantibus surgere, tardantibus sedere, edentibus panem dolorum, sic dabit dilecto suo somnum.* Mont. The Septuagint have understood מֵאַחֲרֵי-שֵׁבֶת to signify μετὰ τὸ καθῆσθαι, "after sitting," considering מֵאַחֲרִי not as a participle pihel, from אַחֲרִי *tardavit*, but as an adverb, מֵאַחֲרִי μετὰ, "after."

The

The Hebrew conforms very well to this construction in the Greek; the whole passage reads thus:

Ἐἰς ματὴν ὑμῶν ἴστιν τὸ ὀρβίζειν.

Ἐγείρεθε μετὰ τὸ καθῆσθαι,

Οἱ ἰσθιοντες ἄπτον ὀδύνης.

Ὅταν δὲ τοῖς ἀγαπῶσι αὐτὰ ὕπνου.

Vanum est vobis ante lucem surgere;

Surgite postquam federitis,

Qui manducatis panem doloris,

Cum dederit dilectis suis samnum.

Vulg.

To make the Hebrew agree with this rendering, the verb קים should be read twice, once כִּשְׁבִימִי קים *manicantibus surgere*, in the infinitive; and again in the imperative.

In Psalm lxxvii. 10. 11. we have an instance of a word repeated in this manner, from a succeeding verse, “*but I shall remember the years of the right hand of the Most High. I will remember the works of the Lord.*” Which repetition is also suggested by the Miclal upon the passage.

It may be remarked here, that this very word, in the præterite, קם, in Deut. xxxi. 16. is directed by the Talmudists to be read twice, in

this manner, הָנֹךְ שֹׁכֵב עִם־אֲבֹתָיו. [וְקָם] וְנָח. הָעַם הַזֶּה. *Ecce tu accumbens cum patribus tuis, [et surges] et surget populus iste, et fornicabitur, &c.* interpreting the passage as an assurance given to Moses of a resurrection.

Others read ἐγείρεσθαι; and so says Theodoret it should be read, ἐν προστατικόν, ἀλλὰ ἀπαρίμφοτον; in the infinitive, not imperative; and yet the editor gives that author's own text of the passage in the imperative.

Jerome agrees with the Septuagint in the sense of μετὰ τὸ καθῆσθαι; in the rest, he adheres to the reading of the present text; his version at length is thus: *Frustra est vobis de mane consurgere, postquam federitis, qui manducatis panem dolorum, sic dabit diligentibus se somnum.*

VER. 4. As arrows are in the hand of a mighty man; so are children of the youth.] בְּנֵי הַנְּעָרִים certainly signifies *fili juventutum*, as Montanus renders the words. The Septuagint have υἱοὶ τῶν ἐκτετιναγμένων. *Filii excussorum*. Vulg. The Hebrew, הַנְּעָרִים is used in this sense in Judges, xvi. 20. וְאֶנְעַר *et excutiam me*; which the Septuagint render ἐκτιναχθήσομαι; our version is, "shake myself." Theodoret explains it,
of

of persons in great distress, ἀσθενῆς καὶ σφόδρα
 τάλαιπῶρέμεινοι, who, if they would rely upon
 God, would become as arrows in the hand of
 the strongest. But the two words in the Hebrew
 and Greek, especially the application of them
 in the passage in Judges, must signify "exer-
 tion," "stirring," and seem to imply rather
 strength, than weakness, as Theodoret supposes.
 The text stood in Jerome's time, as it does now,
 he makes it *filiu juvenutis*.

VER. 5. Happy is the man, that hath his
 quiver full of them.] אִשְׁרֵי הַנֶּבֶר אֲשֶׁר מָלֵא אִחוֹ-
 אִשְׁפָּתוֹ מֵהֶם. *Beatitudines viri* (or, as Pagninus
 has it, *beatus vir*) *qui implevit pharetram suam ex*
ipsis. Mont. The Septuagint has nothing about
 quiver, but says, Μακάριος ἄνθρωπος ὃς πληρώσει
 τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν. *Beatus qui implebit*
desiderium suum ex ipsis. Vulg. So that, instead
 of אִשְׁפָּתוֹ "his quiver," they must have read
 אִשְׁפָּתוֹ a participial noun made from the verb
 שָׁאָף *aspiravit, anhelavit, sorbuit*, which may sig-
 nify "his longing after," as in Psalm cxix. 131.
 Job, vii. 2. xxxvi. 20. Jer. ii. 24.

Jerome has it, *Beatus vir qui implevit phare-*
tram suam ex ipsis. See Psalm i. 1. the obser-
 vation upon אִשְׁרֵי and μακάριος.

PSALM CXXIX.

VER. 4. The Lord *is* righteous; he hath cut afunder the cords of the wicked. עֲבוֹת "cords" are rendered *funes* by Montanus. Jerome has it *laqueos*; the Septuagint have it ἀνχίνας, "necks," which is still near the sense of the Hebrew, as it is explained in the Miclal to mean "the cords of the yoke."

PSALM CXXX.

VER. 4. But *there is* forgiveness with thee, that thou mayest be feared.] לִמְעַן תִּירָא. is properly rendered *Ideo timeberis*. Mont. but the Septuagint have rendered it ἐνεκεν τοῦ νόμου, "on account of thy law;" so they read it, לִמְעַן תִּירָא. *propter legem tuam*. Jerome has it *quum terribilis sis*.

VER. 6. My soul *waiteth* for the Lord, more than they that watch for the morning, *I say more than they*, that watch for the morning.] The Septuagint have it, ἀπὸ φυλακῆς πρωίας καὶ μέχρι νυκτός. "From the morning watch to night." There is nothing in the Hebrew that answers to μέχρι νυκτός; perhaps the repetition מִשְׁמָרִים לְבֹקֶר. *Ante custodes matutinos, ante custodes,*

custodes, inquam, matutinos, as Pagninus has it, who is followed by our version. It might have run otherwise, so as to warrant this translation, thus, *לַעֲרֵב שְׁמָרִים* *custodes nocturnos*; or the ל might be removed from *לַבֹּקֶר* and prefixed only to *שְׁמָרִים*, when it would correspond with *μέγχι*, and approach more nearly to the Greek, thus, *מִשְׁמָרִים בֹּקֶר לַשְׁמָרִים עֶרֶב*. *Ἀπὸ φυλακῆς πρωίας, καὶ μέγχι νυκτός. A custodibus matutinis, usque ad custodes nocturnos.*

Jerome makes it, *A vigiliâ matutinâ usque ad vigiliam matutinam.*

I am aware, that this repetition in the Hebrew is likewise preserved in the Greek, in the Alexandrian and Complutensian copies, and in Theodoret; but it is not in the Vatican edition.

The 5th, 6th, and 7th verses will read very well with the sense and division of the Greek, after the above alterations.

PSALM CXXXI.

VER. 2. Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child.] *אֶסְלֵא שׁוֹיְתִי וְדוֹמְמָתִי נַפְשִׁי כְּנִמְלֵ עַלִּי אִמִּי כְּנִמְלֵ עַלִּי נַפְשִׁי*

נִפְשִׁי. *Si non posui, et filere feci animam meam, sicut ab lactatum super matrem suam; sicut ab lactatus super me anima mea.* Mont. The rendering of Jerome is to the same effect, with a small variation. The Septuagint is different, and yet the two may be easily reconciled. Ἐι μὴ ἱταπεινοφρόνουν, ἀλλὰ ὑψωσα τὴν καρδίαν μου. *Si non humiliter sentiebam, sed exaltavi animam meam.* Vulg. So they understood it, as if, instead of וְדִמְמַתִּי *et filere feci*, they read with a ך, and not with a ך. וְדִמְמַתִּי *sed exaltari feci*, the pihel form of pihel, from דָּם *altum esse*. The Greek and Hebrew correspond entirely, after this alteration, and the sense will be helped in both, by a parenthesis, thus :

Ἐι μὴ ἱταπεινοφρόνουν, (ἀλλὰ ὑψωσα τὴν καρδίαν μου)
 Ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτῆς,
 Ὡς ἀνταπόδοσις ἐπὶ τὴν ψυχὴν μου.

“ If I have not humbled myself, (but have raised my heart) *even* as a weaned child towards its mother, *so* let the reward *be* unto my soul.”

אֵם לֹא שִׁוִּיתִי (וְדִמְמַתִּי) נִפְשִׁי

כְּנִמְלָל עָלַי אִמִּי

כְּנִמְלָל עָלַי נַפְשִׁי

*Si non posui (sed exaltavi) animam meam,
Sicut ablactatus erga matrem suam,
Ita retributio fiat erga animam meam.*

The second בָּנִי, which Montanus has considered as having the same sense as the former, *ablactatus*, "weaned child," is rightly translated by the Septuagint ἀνταπόδοσις; it bears that sense in various places; it makes good sense here, and the jingle of the sound, and play upon the words, is quite in the taste of Hebrew writing, as might be shewn in very many instances. It looks, as if the idea of a weaned child was afterwards thrown in, not more perhaps, to illustrate the humility he was speaking of, and from which, (in the Greek at least, and in the Hebrew, if the Septuagint read it right) it is unhappily divided by ἀλλὰ ὑψωσα τὴν καρδίαν μου, than to play upon the word, which follows so soon afterwards in a different sense.

In the annexed passage, I have pointed the last preposition as the first לִי, making it thus bear the same sense as לִי, *super*, for which it is frequently used in poetical language. When pointed as in the text, לִי, it must be understood as having

the pronoun ' suffixed, *super me*. This distinction is not regarded in Montanus's translation.

PSALM CXXXII.

VER. 1. Lord, remember David, *and* all his afflictions.] עֲוֹנוֹ is rendered *afflictio* by Montanus and Pagninus. The Septuagint call it *πραότης*, *mansuetudinis*, "meekness," which sense is given to the Hebrew in the Micla. The exposition of *πραότης*, in this sense of affliction, given by Theodoret, in Pf. xc. 10. seems to apply here.

PSALM CXXXIII.

VER. 2. *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garment.] שִׁירָד עַל-פִּי מְדֻתָּיו. *Quod descendens super os vestimentorum ejus*. Mont. The word פִּי does not signify "skirts," but the upper part of the garment, about the neck, near the beard, and therefore likely to be soiled by such ointment, which the skirts were not likely to be. This garment was put over the head; and the neck part, or collar, where the head came through it, is the part meant. Jerome calls it

oram vestimentorum. The Septuagint term it ὤαν, which Theodoret explains, ὤαν γὰρ ἐκάλισιν, ὃ καλεῖται περιτραχήλιον; τὲτο δὲ καὶ ὁ Αἰὺλας στόμα ἱνδυμάτων ἱερῆς. *Quam collare vocamus; hoc quoque Aquila os vestimentorum appellavit.* The robe of the Ephod is thus described in Exod. xxxix. 23. וּפִי־חֲמֵעַל בְּתוֹכּוֹ כַּפֵּי תַּחְרָאִי. "And there was a hole in the midst of the robe, as the hole of an habergeon." Eng. Ver.

The writer of the Miclal, and Raschi, both understand it in this sense.

VER. 3. As the dew of Hermon, and as the dew that descended upon the mountains of Sion.] The Septuagint furnishes no light to clear up the difficulty of supposing, as the Hebrew text does, that the dew of Hermon descended on mount Sion, which was at such a distance from it. Unfortunately the Greek corresponds with the Hebrew, ὡς δρόσος Ἀερμών ἢ καταβαίνουσα ἐπὶ τὰ ὄρη Σιών. The Hebrew is, כַּטֵּל שִׁירֵד עַל־הָרֵי צִיּוֹן. *Sicut ros Chermou, qui descendit super montes Siion.* Mont. with which Jerome agrees. We are assisted here by a Jewish commentator. Aben Ezra suggests, that כַּטֵּל *sicut ros*, should be repeated after Hermon, to

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fill up the sense, in this manner, כָּטַל חֶרְמוֹן כָּטַל שִׁירָה עַל־הָרֵי צִיּוֹן. *Sicut ros Hermon, sicut ros, qui descendit super montes Siion.* Moses Mendelsohn repeats it in his version,

*Wie auf Hermon morgenthau,
Thau auf Sions Berge treufelt.*

Our translators have supplied the sense by the like interpolation.

PSALM CXXXIV.

VER. 1. Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

VER. 2. Lift up your hands in the sanctuary.] בְּלֵילֹת in *noctibus*, stands the last word in the first verse, and the editors of the Septuagint have joined it to the second, *ἐν ταῖς νύκτιν ἐπάγετε τὰς χεῖρας; in noctibus elevate manus vestras.*

PSALM CXXXV.

VER. 14. And he will repent himself concerning his servants.] “Repent” does not seem to be the sense of the original: *עַל־עַבְדָּיו יִתְנַחֵם*. *Et super seruis suis ducetur penitentia.* So Montanus; Pagninus makes it *ignoscet*: The Septuagint

agint is, παρακληθήσεται, *deprecabitur*, Vulg. taking *deprecabitur*, I suppose, in a passive sense, "shall be consoled," which is anomalous, but seems a close rendering of the original. This verb in hithpael, is always "to be comforted;" so in Gen. xxxvii. 35. וַיָּקֻמוּ כָּל־בָּנָיו וְכָל־בָּנוֹתָיו לְנַחֲמוֹ וַיִּמָּאן לְהַחֲנֹחֵם. "And all his sons, and all his daughters rose up to comfort him, but he refused to be comforted." In Psalm cxxvi. 1. we ventured to conjecture, this Hebrew word should be in the text, because we found this Greek one in the Septuagint: This conjecture seems justified, now they are found together. The Hebrew and Greek word are both in Pl. cxix. 52. It may be added, that παρακληθήσεται signifies also, "he shall be invoked as a judge;" which suits with the preceding part of the verse, "For the Lord will judge his people;" but this does not seem so good a sense as the other. Jerome's rendering may be thought to lean to this latter sense, *in servos suos erit placabilis*.

VER. 18. They that make them are like unto them.] The Septuagint give this an optative sense, γένοιτο. It is in the future יִהְיֶי erunt, which is a sense that translators sometimes render in an optative sense.

PSALM CXXXVII

VER. 3. And they that wasted us.] The Septuagint have, καὶ οἱ ἀπαγαγόντες ἡμᾶς. *Qui abduxerunt nos.* Vulg. Jerome says, *Qui captivos duxerunt nos.* It is probable, that instead of וְתוֹלְלֵינוּ, they read וְשׁוֹלְלֵינוּ, *et spoliantes nos*, from שָׁלַל, *vastavit, spoliavit.* It may be remarked that the Jewish writer of the Micla, who most probably had never seen the Septuagint, suggests this same reading, but upon an idea of the ש being changed to ת, as פֶּשֶׁר to פֶּתֶר, for which see Buxt. in voce.

Our translators seem, by the word “wasted,” to have had the same notion of the reading; they differ, in this instance, from their usual authorities, Montanus and Pagninus; the first of whom renders וְתוֹלְלֵינוּ *et ululatus*, the other, *et citharis suspensis*, as if from תָּלָה, *suspendit*, which cannot be, as there is a double ל. It can only come from תָּלַל, *accumulare*, from תָּל, *tumulus*; but *contumulatores*, id est *inimici*, as Buxtorf says, is but a strained sense. To make *ululatus*, as Montanus supposes, it should be יִלְלֵנוּ, from יָלַל, *ejulavit*, which, as a noun in hiphel, is without authority.

authority. In these uncertainties, it is well we have such a guide as the Greek.

As to the great utility of the Greek renderings for explaining the Hebrew, we may remark here, what rather belongs to Pl. lxviii. 12. that the word "Jeshurun," in the song of Moses, Deut. xxxii. 15. and afterwards in chap. xxxiii. 5. 26. (of which singular name for the people of Israel, the commentators have given no tolerable account,) is rendered by the Septuagint, ἀγαπητός, *dilectus*; so that they did not read יֵשׁוּרֻן, "Jeshurun," but דִּידֻן, *dilectus suus*, with the nun paragogic; the same Hebrew word which we have seen, they rendered ἀγαπητός, *dilectus*, in Psalm lxviii. 12. Some have derived יֵשׁוּרֻן "Jeshurun," from יָשָׁר, *rectus, justus*; but this hardly seems so suitable an appellation as the Greek one; the people of Israel were not always "just and righteous," as Moses knew full well; though they were always "beloved of the Lord."

VER. 5. If I forget thee, O Jerusalem, let my right hand forget *her cunning*.] הַיְּמִינִי יִשְׁכַּח
Obliviscatur dextera mea. Mont. "Forget," being in kal, there has always been a difficulty to
complete

complete the sense, because it wanted some noun after it, and our translators have supplied "her cunning," following, no doubt, Pagninus, who adds, *pulsationis meae*, the skill of striking the harp. Montanus leaves it abruptly, without subjoining any thing to be governed of *obliviscatur*. The Septuagint and Jerome were not embarrassed in the same way; they read it in a passive sense, as if pointed in niphath, *נִשְׁכַּח*, *oblivioni detur*. Jerome has rendered the passage, *in oblivione sit dextera mea*. The Septuagint *ἐὰν ἐπιλάθῃμαί σε, Ἱερουσαλὴμ, ἐπιλησθήσῃ ἡ δεξιὰ μου*. *Si oblitus fuera tui, Jerusalem, oblivioni detur dextera mea*. Vulg. "If I forget Jerusalem," says Theodoret, "may I be forgotten of heaven;" *τῆς ἀνωθεν βοηθείας μὴ τύχοιμι; ταύτην γὰρ καλεῖ δεξιάν*. And in that sense is *δεξιὰ*, "right hand," to be found in many places in the Psalms. Taking *δεξιὰ* in the sense suggested by Theodoret, the Hebrew verb may still do in the active sense in kal, *נִשְׁכַּח יְמִינִי*, "Let my right hand," that is, my heavenly protector, "forget me," which "me" may be either supplied by the sense, not a very uncommon ellipsis, or be supposed to have been suffixed to the verb thus, *י*.

This

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This sense of "right hand," is surely more worthy of the occasion, than the one usually given.

VER. 8. Happy *shall he be* that rewardeth thee, as thou hast served us.] Here we have both שָׁלַם and נָמַל in the Hebrew, but in the Greek they have only ἀνταποδομα, and ἀνταποδομαι, which we have had so often before.

PSALM CXXXVIII.

VER. 1. Before the Gods.] נֶגַד אֱלֹהִים which the Septuagint render ἐναντίον Ἀγγέλων.

VER. 3. And strengthened it me with strength in my soul.] תְּרַחֲבֵנִי בְנַפְשִׁי עַז. Roborabis me in animā meā fortitudine. Mont. The Septuagint put it in the future, πολλαυρήσεις με, multiplicabis me. Vulg. and so is the Hebrew, if not influenced by the ו converfive, prefixed to the preceding verb. If πολλαυρήσεις signifies multiplicabis, as the Vulgate renders it, they must, instead of תְּרַחֲבֵנִי, have read תְּרַבֵּנִי, which is literally multiplicabis, as in Levit. xxv. 16. Numb. xxvi. 54. Prov. vi. 35.— This word πολλαυρίω, is used in Psalm xi. 9. where we supposed it to have the sense of curam gerere. Jerome makes it dilatabis animā meā fortitudinem.

VER. 8. The Lord will perfect *that which concerneth me.*] יְהוָה יַמְלֵךְ בְּעַדִּי. *Dominus perficiet pro me.* Mont. *Perficiet pro me opus suum*, is Pagninus's version; the transitive verbs, *perficiet*, and "will perfect," each needed a case after it, which is supplied. The Septuagint seem to have read a verb, that needed no case after it: Κύριος ἀνταποδώσει ὑπὲρ ἐμοῦ. *Dominus retribuet pro me*; so that they, instead of יַמְלֵךְ *perficiet*, most probably read יַמְלֵךְ, *retribuet*, a word we had in the preceding Psalm, and have so often had before, and so constantly seen rendered by ἀνταποδίδωμι, *retribuo*.

PSALM CXXXIX.

VER. 3. And my lying down.] וְרַבְעִי. *Et accubitum meum.* Mont. which is supported by Jerome, who has *accubationem meam*. The Septuagint have τὸ ἐν ὄχλῳ μου, *funiculum meum*, which does not seem at all to agree, unless the metaphor is taken, as Theodoret says, from those who build edifices, and use a line to square their work; and רַבְעִי (signifying *aliquid quadratum*, "a square,") can have any allusion to the same operation. For this supposed sense, see Numb. xxiii. 10. וּמִסַּפֵּר אֶת־רַבֵּעַ יִשְׂרָאֵל. *Et numerum quarti*.

quarti Israel. Mont. alluding to their being drawn up in squares, where only a fourth part can be seen at a time. Some read *κοῖτος*, which agrees with the sense of *accubitus*.

VER. 14. I will praise thee, for I am fearfully, and wonderfully made; marvellous are thy works, and that my soul knoweth right well.] There is nothing of "fearfully and wonderfully made" in the Hebrew, nor in Montanus, or Pagninus, whom our translators mostly follow; nor in the Septuagint, nor in Jerome. The Greek and the Hebrew agree exactly, only by leaving out the final י in נִפְלִייתִי, making it the second person, instead of the first.

Ἐξομολογήσομαί σοι, ὅτι φοβερῶς ἰθαυμαστῶθης.
θαυμάσια τὰ ἔργα σου, καὶ ἡ ψυχὴ μου γινώσκει σφόδρα.
Confitebor tibi, quia terribiliter mirificatus es;
Mirabilia opera tua, et anima mea cognoscit nimis.
(or *valde.*)

אֲדַבֵּר עַל כִּי נִרְאֹת נִפְלִיִּיתִי :
נִפְלְאִים מַעֲשֶׂיךָ וְנַפְשִׁי יָדַעַת מְאֹד.

The above translation of the Septuagint is a better version of the Hebrew, than that made on purpose by Montanus, taking the adjective נִרְאֹת adverbially.

VER. 15. My substance was not hid from thee, when I was made in secret.] “My substance,” בְּצִמִּי, is rendered *corpus meum*, by Montanus. The Septuagint have τὸ ὅστέν μου, “my bone,” reading it pointed thus, בְּצִמִּי, which makes it “my bone.” Jerome agrees in this, he makes it *ossa mea*.

VER. 17. How precious also are thy thoughts unto me, O God !] “Thoughts” רַעְיָהּ, is rendered by Montanus and Pagninus *cogitationes*; and the Septuagint have admitted that sense in the second verse of this Psalm, rendering it διαλογισμοί. This is a Chaldee sense of the word; but in this passage they have rendered it φίλοι, in the Hebrew sense, ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου, ὁ θεός. *Mibi autem nimis honorificati sunt amici tui, Deus.* Vulg. Jerome makes it *amici*.

VER. 19. Surely thou wilt slay the wicked, O God; depart from me therefore, ye bloody men.

VER. 20. For they speak against thee wickedly, and thine enemies take thy name in vain.]
אִם-תִּקְטֹל, אֱלֹהִי, רָשָׁע; וְאֲנִשׁ דְּמַיִם, סוּרוּ מִנִּי. 19.
אֲשֶׁר יִמְרֹךְ לְמוֹמָח; נִשְׂוֹא לִשְׂוֹא עֲרִיף. 20.
 The 20th verse begins with a relative in the Hebrew;

brew; the sense, therefore, is not complete without taking in, what went before in the 19th verse. Montanus divides it thus, *Si occideres, Deus, impium, et viros sanguinum, recedite a me; qui dicent in te nefas;* (Pagninus has, *qui dixerunt contra te abominationem*) *assumpserunt in vanum hostes tui.* The Septuagint differ in the last word, which they render πόλεις, "cities," and certainly קָרָנִי is "thy cities," and not "thine enemies." They have put διαλογισμός in a bad sense, for כִּזְמוֹנָה; the whole passage they render in this manner:

Ἐὰν ἀποκτίνης ἀμαρτωλούς, ὁ θεός.

Ἄνδρες αἱμάτων, ἐκκλίνατε ἀπ' ἐμῶν.

Ὅτι ἐρίῃσι σοι εἰς διαλογισμὸν,

Λήφονται εἰς ματαιότητά τὰς πόλεις σου.

Si occideris, peccatores, Deus.

Viri sanguinum, declinate a me.

Quia litigiosi sunt in cogitationibus,

Accipient in vanitate civitates tuas.

Vulg.

There are several readings in the fourth line, ἐρίῃσι σοι, ἐρίῃς σοι, ἐρισταῖς ἐσσι; the latter is the one in Theodoret. In such a variety, I have ventured to substitute one, that comes closer to the Hebrew, and will better answer our present purpose of comparison.

comparison. The Hebrew word יָמַר, (being either from אָמַר, *dixit*, or מָרַד, *rebellavit*, with a different pointing to the י, in those two cases,) will suit either ἵπασι, *dicunt*, or ἵπασιν, the future plural of ἵκω, *contendo, litigiosus sum*.

Theodoret explains the latter part of the passage, "they have in vain received the gift of thy cities, to dwell in, as they derive no improvement from the observation of thy law." Jerome agrees with the present rendering of the Hebrew, in making it not, "cities," but "enemies." The whole passage, in his version, stands thus; *Si occideris, Deus, impium, viri sanguinum, declinate a me. Qui contradicent tibi sceleratè, elevati sunt frustra adversarii tui*. It should, however, be noticed, that there is only one other place in scripture, where אָמַר is written without the א, namely, 2 Sam. xix. 14. The Hebrew will then tally with the Greek, thus:

אִם-תִּקְטֹל, אֱלֹהִים, רָשָׁע;
וְאֲנֹשֵׁי דָמִים, סוּרוּ מִנִּי.
אֲשֶׁר יִמְרוּדָה לְמִזְמָה,
נִשְׂוֹא לִשְׂוֹא עֲרִיד.

*Si occideris, Deus, impium;
Viri sanguinum, recedite a me.*

Quia

*Quia litigiosi tibi sunt in cogitationibus,
Acceperunt in vanum civitates tuas.*

VER. 23. Try me, and know my thoughts.]
שִׁרְעָפִי is rendered *cogitationes*, by Montanus.
The Septuagint have τὰς τρίβους μου, *femitas meas*.
Vulg. Jerome had made it *cogitationes*.

PSALM CXL.

VER. 8. Grant not, O Lord, the desires of
the wicked; further not his wicked device, *lest*
they exalt themselves.] There is here more va-
riance than usual, between the Hebrew and Greek,
where the sense is at all preserved, as it is; -אֵל
תִּתֵּן יְהוָה מֵאֲוִי רָשָׁע; וְזָמְנוּ אֶל-תִּפְקֹן יִרְמוֹ.
*Ne tradas, Domine, desideria impii; cogitationem malam
ejus ne provehas, exaltabunt se.* Mont. The Septu-
gint runs thus, Μὴ παραδῶς με, Κύριε, ἀπὸ τῆς ἐπι-
θυμίας μου ἀμαρτωλῶ. Διελογίσαντο καὶ ἐμὴ μὴ, ἐγκα-
ταλίψῃς με, μὴ ποτε ὑψωθῶσιν. *Ne tradas me, Domine,
a desiderio meo peccatori; cogitaverunt contra me,
ne derelinquas me, ne forte exaltentur.* Vulg. which
Theodoret explains, "I desire to be saved; he
desires to destroy me; do not thou give my
desire to him;" μὴ τοῖσιν τὴν ἐμὴν ἐπιθυμίαν ἐκί-
-

ἢ παρασχη. Instead therefore of מאֲרֵי רָשָׁע *desideria impii*, they read it, מאֲרֵי לְרָשָׁע *desideria mea impio*. The dative case would even do without the ל, and then the text would not be changed, except in the pointing. Again, instead of the noun וְמִמֶּנּוּ, they read it pointed as a verb in the plural, וְמִנּוּ, and rendered it διλογίσαντο; but תַּפַּק signifies *provebas*, and cannot be reconciled to ἰγκαταλίπης; to warrant which the Septuagint must have read אֶל תִּשְׁבּוֹק *ne relinquo*; with which alteration the whole passage will read thus, אֶל תִּתֵּן יְהוָה מֵאֲרֵי לְרָשָׁע וְמִנּוּ אֶל תִּשְׁבּוֹק. *Ne tradas, Domine, desideria mea impio; cogitaverunt mala, ne relinquo, exaltabuntur.*

The different manner, in which Jerome has rendered this passage, goes still to confirm the conjecture just made for supporting the Septuagint. If it was read אֶל תִּשְׁבּוֹק *ne relinquo*, it might easily be mistaken for אֶל תִּשְׁפָּךְ *ne effundatur*, by which word he renders it. He takes וְמִמֶּנּוּ, *cogitaverunt mala*, for וְמִתֵּנוּ, *scelus ejus*. The whole of his version runs thus: *Ne des, Domine, desideria impii; scelera ejus ne effundantur, et eleventur.*

PSALM CXLI.

VER. 5. Let the righteous smite me, *it shall be* a kindness; and let him reprove me, *it shall be* an excellent oil, *which shall not break my head*; for yet my prayer also *shall be* in their calamities.] This is a reasonably good translation of the Hebrew, and conforms with Pagninus, יְהַלְמֵנִי חֶסֶד: וְיִכְיֵהֵנִי שֶׁמֶן רֹאשׁ: אֱלֹהֵי רָאשֵׁי בֵּיתִי: וְתִפְלֹתֵי בְרַעְוֵתֵיהֶם עוֹד. *Percutiat me justus, erit misericordia; et increpet me, et erit oleum præcipuum, quod non franget caput meum; quoniam adhuc ero, et oratio mea in mala eorum.* The Septuagint make it, ἔλαιον ἀμάρτυρων, *oleum peccatoris*, so that instead of שֶׁמֶן רֹאשׁ *oleum præcipuum*, they must have read שֶׁמֶן רָשָׁע *oleum peccatoris*: Again, they make it, οὐκ ἀσπανάτω, *non impinguet*, reading, אֱלֹהֵיךָ, “shall not sprinkle,” the future kal of נוֹזֵה, *aspergit*, instead of אֱלֹהֵיךָ, *non franget*, the hiphil of נָוָה, *fregit*, which is only used in hiphil. Again, they make it ἐν ταῖς εὐδοκίαις αὐτῶν, *in beneplacitis eorum*, reading בְּרַעְוֵתֵיהֶם not as signifying, *in mala eorum*, from רָעָה, *malum*, in Hebrew, but from רָעָה, in Chaldee, which signifies *velle, bene velle, acquiescere in aliquo*; whence

the noun רַעוּתָא, or רַעוּת, *benevolentia*, which we have in the Targum on Esther, i. 8. וְתַחַח לִיה רַעוּתָא. *Eritque ei benevolentia*. The word is used in this Chaldee sense, in Psalm cxxxix. twice; ver. 2. בִּנְתָה לִרְעִי *intellexisti cogitationem meam*; ver. 17. כֹּחַ יִקְרוּ רַעֲיָךְ *quam pretiosæ fuerunt cogitationes tuæ*; in both of which, "thoughts," *cogitationes*, must be considered in a good sense.

Jerome has taken שֶׁמֶן רֹאשׁ in another sense, making it *oleum amaritudinis*; now רֹאשׁ signifies likewise "gall," as in Deut. xxix. 18. פֶּן־יִשׁ בְּכֶם שֶׁרֶשׁ פֹּדֶה רֹאשׁ וְלַעֲנָה. "Lest there should be among you a root, that beareth gall and worm-wood." He seems to have read אֵל יִזְרֹק "shall not sprinkle," with the Septuagint; in nothing else does he differ from the present Hebrew text, which he renders thus: *Corripiat me justus in misericordia, et arguat me; oleum amaritudinis non impinguet caput meum, quia ad huc oratio mea pro malitiis eorum.*

With these variances, the passage in the two languages will agree; the Greek runs thus:

*Παιδείσει με δίκαιος ἐν ἐλέει, καὶ ἐλίσσει με,
*Ἐλαίον δὲ ἁμαρτωλῶς μὴ λιπαράτω τὴν κεφαλὴν μου.
*Ὅτι ἔτι, καὶ ἡ προσευχὴ μου ἐν ταῖς εὐδοκίαις αὐτῶν.

Corripiet

*Corripiet me justus in misericordia, et increpabit me,
Oleum autem peccatoris non impinguet caput meum ;
Quoniam adhuc, et oratio mea in beneplacitis eorum.*

Vulg.

Theodoret explains it—I would rather be re-
proved by the just, than flattered and soothed by
the wicked. He notices that Symmachus reads,
instead of εὐδοκίαις, thus, ἐτι δε καὶ ἡ προσευχή
μα ἐν τῷ κακίῳ αὐτῶν, agreeably to the pre-
sent construction of the Hebrew text, *in mala*
eorum ; and he understands it, “I am far from
desiring their prosperity, I pray for their entire
change, namely, that they may become better in
their conduct, and worse in their circumstances,
if that will contribute towards it ;” which exposi-
tion seems applied by him to both the versions.

The Hebrew, with the alterations, will run
thus :

יְהַלְמֵנִי צְדִיק חֶסֶד וְיִזְכֵּינִי :

שֶׁמֶן רָשָׁע אֶל־יִזָּח רֹאשִׁי

כִּי־עוֹד וְתַפְלֵתִי בְרַעְיָהֶם

Percutiet me justus in misericordiâ, et increpet me ;

Oleum impii ne spargat caput meum.

Quoniam continuè et oratio mea in beneplacitis eorum.

VER. 6. When their judges are overthrown in stony places.] There is no authority for "when" in either text. נִשְׁמְטוּ בְיַד־סֵלַע שְׁפִטִּידָם. *Demissi sunt in manus petrae iudices eorum.* Mont. The Septuagint have, κατεσθῆσας ἰχόμενα λίθων οἱ κριταὶ αὐτῶν. *Absorpti sunt iuncti petrae iudices eorum.* Vulg. The Vulgate renders this, as if it was ἰχόμενοι, yet it is read ἰχόμενα in all the copies, even the Complutensian, which is supposed to favour the Latin most. Probably that is the true reading, and is meant to represent סֵלַע בְּרִי, "among the rocks," as the text might have been at that time. So in Job, xxxix. 25. בְּרִי שׁוֹפָר. "among the trumpets." This prepositive ב, with the pleonastic syllable רִי, is, in form, very like the present text בְּרִי, and seems to make better sense. The Vulgate seems to have had this same idea, by the *iuncti*, or *juncti*, or whatever the word should be. And Jerome is more explicit, in the expression *juxta petram*, which seems a close rendering of בְּרִי.

VER. 7. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.] The two parallel lines are here transposed. The Hebrew of the last line runs thus,

thus, וּבָקַע בְּאַרְצִי, כמו פָּלַח, *Sicut scindens, et findens in terrâ.* Mont. The Septuagint render it, ὡς τὸ πάχος γῆς διαρπάγει τὰ ὀστέα τῆς γῆς. *Sicut crassitudo terræ erupta est super terram.* Vulg. Πάχος τῆς γῆς, says Theodoret, is the solidity of the earth, which is divided into clods by the plough: In the same manner, those who now stand upon their legs, shall suffer dissolution, and their bones shall be scattered in the Sepulchre. This sense agrees with the Hebrew, but there is not the usual closeness in the wording.

Jerome has conveyed the sense of the present text, in good phraseology, according to his manner. *Sicut agricola qui scindit terram, sic dissipata sunt ossa nostra in ore inferni.* Moses Mendelssohn verifies it thus:

*Des landmanns, der in harten boden wühlet,
Und unser Königlich gebein,
Zerfällt, ja beides, an der gruft.*

PSALM CXLII.

VER. 7. The righteous shall compass me about.] בִּי יִכְתְּרוּ in me coronabunt. Mont. or according to Jerome, in me coronabuntur. The Septuagint have, ἡμεῖς ὑπομένουσιν, *expectabunt me.* Vulg.

Vulg. It is used in that sense in Job, xxxvi. בְּתַרְלִי וְעִיר expecta me paululum, which the Septuagint render, μεῖνον με μικρόν. This passage in Job was thought, among grammarians, to be an ἀπαξ λεγόμενον, in this sense, but we see the Septuagint understood the word here, in the same manner, though it is more common in Chaldee to use it in the sense of "expecting."

PSALMC XLIV.

VER. 13. *That* our garners *may be* full, affording all manner of store; *that* our sheep may bring forth thousands, and ten thousands in our streets.] The Septuagint, instead of מִן אֶל־זֶן a specie ad speciem. Mont. which we render "all manner of store," have ἐκ τῆς εἰς τῆς so they must have read it, מִן אֶל זֶן ab hoc, ad hoc. בְּתוֹצְאוֹתֵינוּ "in our streets" they have made ἐν ταῖς ἐξόδοις, "in their goings out;" so they must have read בְּתוֹצְאוֹתֵיהֶם in exitibus eorum. All through this verse, instead of "our," the Septuagint read "their," as if the final pronoun had been a ה. There is the same difference between the two texts in the following verse. Jerome renders it thus, *Pecora nostra in milibus, et innumerabilia in compitis nostris.*

PSALM CXLVI.

VER. 8. The Lord openeth *the eyes of the blind.*] פָּקַח *aperiens*. Mont. is properly rendered "openeth;" but there is a Chaldee noun formed from this Hebrew root, פִּקְחָא, which signifies "a wife man;" and this accounts for the Septuagint rendering it in this place σοφῶς, "makes wife." Κύριος σοφῶι τὰς τυφλὰς. Jerome renders it loosely, *Dominus illuminat cæcos*.

VER. 9. But the way of the wicked he turneth upside down.] יַעֲרֹךְ *subvertet*. Mont. Jerome makes it *conteret*. The Septuagint have ἀφανίσαι, "shall make to disappear;" so they must have read it יַעֲרֹךְ, *cacabit*, from עָוָר, *evigilare*, which in pihel, signifies *cacare*; as in Exod. xxiii. 8. *Quia munus excacabit apertos*. Mont. where we have פָּקַח, which we noticed in the preceding verse, still rendered by Montanus *apertos*. The Septuagint, in Exodus, call it by a circumlocution ὀφθαλμοὺς βλεπόντων.

Since I made the remark, in page 269, on the word יֶשְׁרוּן Jeshurun, in Deuteronomy being rendered ἡγαπημένος, in the Greek, I have reviewed

reviewed what is said on Psalm xxix. 6. where שִׁירִיִּן Sirion is rendered ἡγαπημένος; and I am inclined to think, that the Septuagint read, in Psalm xxix. 6. the same Hebrew word, שִׁירִיִּן, that they did in Deuteronomy: This latter word resembles שִׁירִיִּן Sirion, at least as nearly as it does יֶשְׁהוּרִן Jeshurun; the sense will then be, "Lebanon his beloved, like a young Unicorn." After all, may not the right reading, both in Deuteronomy and in Psalm xxix. 6. be יֶשְׁהוּרִן, Jeshurun; and may not יֶשֶׁר have been understood by the translators to mean ἡγαπημένος, as well as δίκαιος? שִׁירִיִּן and יֶשְׁהוּרִן are precisely the same word, with the transposition of a yod.

THE END.



